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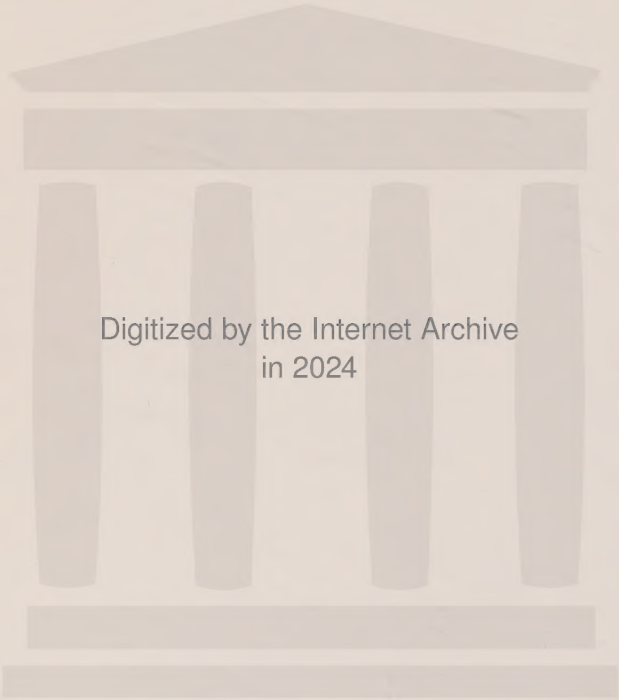
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Miscellany.

ON THE RELATION BETWEEN THE CLERGY AND PEOPLE, AND SOME PREVAILING MISAPPREHENSIONS OF THE MINISTRY.

Much of the benefit to be derived from preaching and hearing religious truth, depends on a right apprehension of these duties; and I have been led to think, that not a little of this benefit is actually lost through misapprehension. The following remarks are offered, on the relation between the clergy and people, and on some misapprehensions of the ministry, which have arisen from neglecting sufficiently to consider it.

It may be thought that this is a subject of great delicacy, which were better left untouched. The answer I have to make is, that, *with my views*, it is not a subject of great delicacy. It is true, that he who should consider himself as having derived his office, not from his people, but from a consistory of presbyters, or from a bench of bishops, who was accustomed to think much of the distinction, which his office conferred, to talk much of the powers with which it is invested, and the respect due to it,—to talk, in fine, of the ministry and the laity, the clergy and people, as if ministers were not a part of the one great community, just as much as lawyers, or physicians, or merchants, or artizans, or farmers are;—it is true, that a clergyman, with these views, and about

to discuss what I propose, would find himself engaged on a very delicate topick.

What then are the just views on this subject? In my apprehension they are these. A minister has no function, office, or influence, but what he derives from the people. And he does not derive from them, among us, any power but by the force of persuasion; any authority, but what his character would equally entitle him to in any other situation in life. He is not to have dominion over the faith of men, but to be a helper of their joy. His lot is cast with them. He is one with them, and of them; and in no respect different from them but by their own wish and will. In short, the form of our ecclesiastical, like that of our civil institutions, is altogether republican. There is no more a divine right for ministers, coming down from ancient times, than there is divine right for magistrates, derived in the same manner.

It is true, that Jesus Christ and his Apostles appointed, and for good reasons, the offices of religious instruction. But they did not direct, for that was impossible, *who* should sustain these offices. And the mode of appointing ministers now is, or ought to be, simply a matter of election,—and of election, not by councils, not by churches, separately considered, but by those congregations, and the whole of those congregations, whose welfare is concerned in the choice. The process is this; and this is the light in which it should be viewed: a congregation, or any collection of people, becomes convinced that it is expedient they should have publick worship, and that the doctrines and duties of Christianity should be set forth among them. For the purpose of promoting intelligence, truth, and virtue, among themselves, they choose to commit the office of preaching, and the pastoral care, to one man. They select him, suppose, from among themselves, or from elsewhere,—it is immaterial. They say to him: 'Leave the ordinary cares and labours, needful for a competence in life, and that shall be provided for. Give your days to reading, to study, and meditation, to visiting the sick, comforting the afflicted, and advancing the knowledge and religious good of the community. Give us the fruit of your studies and the benefit of your labours, and we, on our part, will not be wanting to your comfort, and to a faithful cooperation in your labours.'

This is all the mystery and magnitude of the ministerial office, and power. This is the simple christian compact, in which all are fellow-labourers, and fellow-helpers; and none is before another, and no man has dominion over the faith of his brethren.

Now, it is from neglect of these views, that the principal misapprehension has arisen, of the true relation between the clergy and people; the misapprehension of them, I mean, as having interests distinct, and in some measure opposing. The objects of the minister are not enough felt to be the objects of the people. His business is to promote religion, but it is not their business, as they imagine. They feel as if they had devolved this care upon him. And they would feel as if he spoke a new language to them, if he should say concerning any good religious object, 'this is no more my concern than it is yours; if it is proper that you should be indifferent or reluctant about it, it is proper that I should be so; I am one of you, and although it is right that I should devote more hours to any given religious object than you, still I have no more reason to be earnest about it, than you have.' This is the true ground for a minister to take; but how few will enter into this understanding of the matter; and, if this were the general understanding, how many difficulties, how many causes of offence would be removed! With this sense of a common interest in the objects and duties, and cares and infirmities, of those, who minister in sacred things, we should not readily suspect them of being mercenary; we should think less of them personally, and more of their being useful to us; and we should not look upon them as fulfilling a task, as sustaining a part in an artificial arrangement with us. These are some of the specifick misapprehensions, which I propose to notice.

I. And the first is the imputation of mercenary motives in the ministry. Perhaps this charge, in its grosser forms at least, is not common. I do not think it is. But there certainly is a disposition in the community to be very jealous of every step, which a clergyman takes with regard to property. If he attempt to do something more than merely to subsist,—something for an income; if he invest the little that he has in a lucrative speculation, or sends it out for an adventure; if, with the ordinary and reasonable anxiety,

which every man feels for his family, he make some unusual exertion, or practise some unusual economy,—there are not a few to say 'this man loves money,' or 'he loves the world after all his preaching.' I have known some of the best, and some of the most distinguished clergymen in this country, who have suffered in their reputation for such causes. And this has resulted in part, I think, from certain superstitious notions of the sanctity of the priesthood,—of an absolute distinction of the claims and interests of ministers, from the ordinary rights, and necessities, and feelings, of other men. The same concern, and tenfold greater, is laudable in another man, which in them is a blemish, if not a crime. But I beg to ask, if this is not a childish way of thinking? Is not a clergyman not only permitted but bound to be provident, as well as another man? Is he the only man, who, without conscience or care, may throw a destitute family upon the world? Does the apostolick declaration, that such a man is worse than an infidel,—as he *is* worse than an infidel,—apply to every body but him? Because he labours for the common welfare of society, is that a reason why he should be denied a participation in its common advantages and possessions? And yet, I suppose, if he should come forth, and should say to the community,—should say to the professional men, and the merchants, and the farmers,—'I am labouring for the common good as well as you, and am certainly as much entitled to an average of the publick wealth, as you,—as much entitled to have a fixed property, and liberal means of improvement and comfort, and a settled provision for my children;' I suppose, if any minister or the body of the clergy should say this, it would be thought monstrous. There would be a cry of 'hireling ministers,—and hireling priesthood,' indeed; not from two or three sects only, but from the whole country. And yet, saying all this would be urging nothing but the claim of simple equity.

I am far enough from advising that clergymen should put forward this claim; because I think their usefulness is more important than their comfort. The matter is, perhaps, best as it is. I do not, in what I have said, plead for the comfort of ministers, but for their usefulness. I pray the good sense of the community, that the effect of their labours may not be in any degree hindered by any irrational and superstitious no-

tions of their distinction from the other classes of society, and therefore of their having no part in the ordinary anxieties of the community; of their deriving their commission or their call from heaven, and therefore having nothing to do with earth.

I have already said, that I do not suppose that the charge of mercenary motives, in its grosser forms, is common. I do not suppose, that there are many persons in our churches, who are fond of the phrases, 'hireling ministers, hireling priesthood.' If there is *one* such person in our churches, or any where else, one who thinks, that in this country, where enterprise meets with such abundant recompense, and where the path to the highest honours of the state is open to all, but the clergy, who thinks, I say, that any man, who had expended his best days, and his best vigour, in eight or ten years of study, would then submit to a lot of labour, care and self-denial, for a bare competence of what almost every other man, with the same exertions, may accumulate and heap up;—if there is one who thinks, that any man would, for a bare competence, devote his life to laborious and solitary studies, which almost necessarily impair his health, to the sympathies of the sick-room, and the dwelling of affliction, which waste and depress his feelings, to all the anxieties of the pastoral care, to the effort and excitement of addressing the people, that often sends him weary and suffering to his pillow;—I say again, if one thinks this ministry the chosen resort of a hireling!—why, he must think so. He is not a man to be reasoned with, for his passions are at work, not his reason; his prejudices are enlisted, not his judgment; and what he wants not argument, but sense to understand an argument; not light, but a larger mind to receive it.

II. In the next place, it has been said, that, with rational and serious views of the ministry, those who discharge its offices would be less thought of personally, and their usefulness would be more regarded;—and I cannot pass by the topick without one or two remarks.

Time was, when the good people of this land retired silently from the sanctuary, saying little of the sermon, and more of the duty of improving it, and of the solemn account to be given of their privileges. But *now*, *sermons* have their day. In some of our cities and villages, it has become a

point of etiquette to talk about them,—to descant on their merits and defects,—to point out the beautiful passages and the bad, to compare the merits of successive discourses, and to establish the precedence of one or another,—until, however serious and weighty the impression, it is all frittered away by criticism, or evaporates in admiration, or goes off in the effervescence of praise. The last sermon of a favourite preacher is like the last tale or poem, talked about, and talked about, and yet to many just as useless, as a 'tale that is told.'

It is the tendency of an excitable age, to make too little of principles, and too much of things. We want more of the stern Cameronian zeal, which could sit for hours on the bleak hill-side, and listen intently to a dull sermon, not because it was eloquent, but because it was true. There is much discussion about preachers, in a style and manner, as if the benefit to be derived from them mainly depended, not on the matter, but on the man,—not upon what is said, but upon how it is said. We too much lose sight of the end in the means. The serious question is, not whether the preacher was eloquent and got himself reputation, but whether he was correct and impressive, and did us good. How many people think more of being delighted at church, than of being benefited. Nor can it be allowed, in answer to this remark, that pleasure and profit, in this case, necessarily go together. *Are* the persons who are most excited and fascinated with preaching, always the most earnest, devout, and pure? Are there not some whose sabbath-day excitements are looked forward to as a relief, or looked back upon as an atonement for their week-day stupidity; who, but for these excitements, could not get along with their consciences; and who, if they had duller preachers, might arouse themselves to be better men? Our religion, in fine, depends too much, at this day, upon our preachers, and too little upon our principles. Ministers formerly had too much influence on the *faith* of the people; now, they have too much influence on their *feelings*. If the ministers are dull, their hearers conclude that they, in consequence, must be stupid, and can do nothing; if they are earnest, the people are excited, and think they have nothing to do. So that the value of that pulpit eloquence,

which is so much prized and coveted, is almost brought into question.*

III. There is another and third misapprehension, which I have yet to notice. I know not, however, whether it will be easy to make this misapprehension palpable; for our habits are so strong and subtle, as scarcely to leave us aware of their influence. I shall, therefore, best exhibit the difficulty, perhaps, by a supposition, which will carry us out of the course of our habits.

Suppose, then, that instead of being assembled in the congregation to listen, by appointment, and according to custom, to any given individual, or to one of any given class or profession, that we had come together for common meditation, for mutual deliberation on the great and common concerns of our spiritual welfare. Now, if in these circumstances, any one of our neighbours and friends should arise and address to us, with earnestness, the exhortations of piety and affection,—let it be with ever so much previous thought and consideration,—the more the better,—if, I say, he should thus speak to us, from the fullness of his heart, it is evident, I think, that it would be much more impressive to us, than if any one should ascend the pulpit by appointment, and speak the same words in the same manner. We should feel that such a one spoke to us as one of ourselves; that he spoke from the sense of common interests; that his interest, indeed, was one with ours; that he had no part nor concern in the matter, which

* Some years since a man of intelligence and piety gave me the following account, illustrative, as I think, of the paragraph to which this note refers. He went to reside in a place, where was a very popular preacher,—very devout, earnest, and eloquent, and producing always, when he preached, a good deal of emotion and excitement among the people. He was greatly delighted with it. He looked forward to the Sabbath with pleasure, and back upon it with pleasure; and thought himself in the fairest way possible for religious improvement. But he soon found to his grief and astonishment, that his Sabbath excitements were eating up his religion. As the week advanced, he regularly grew cold and indifferent; but he was the less concerned, because he knew that, on the Sabbath, he should be aroused again. He felt that it was not well with him, but he relied on his favourite preacher to amend all, and to restore his affections to the proper state. In short, his religion gradually stood less in the principles of it, and more in the preaching of it,—less in the deeds of his life, and more in the words of his minister. And on a serious review, at the end of a year, he was convinced that the worst thing that had happened to him in religion, was the best *preaching* he had ever heard. He found, what men are so slow to learn, that in the maintenance of an earnest piety, every man must chiefly rely on himself, and on the grace of God.

was not just as much and as truly ours. Now, the difficulty is, that instead of this feeling of common participation between the preacher and his hearers, he is regarded as fulfilling a task; as executing a commission; as delivering a message, rather than as declaring the sense and consent of our common interests and wants. There is a feeling as if he spoke because he must speak,—as if he spoke by an artificial arrangement, rather than from a living conviction and impulse; and our minds acquire an artificial, rather than an earnest, habit of listening.

It must be confessed, that preachers themselves have furnished but too much ground for these impressions. There has been dulness and formality in their ministrations; and cant, and a holy tone, and a preternatural air, as if they had come from another world to deliver the oracle, and the mandate, and the awful law, to this. There has been loftiness and loudness, a high and authoritative bearing, a magnifying of their office, in imitation of Paul, as they have falsely imagined. And they have talked of poor sinners with abundant compassion, or have sternly reiterated the address—'sinner! sinner!'—to the people, as if they themselves were not sinners. And they have claimed to be the ambassadors of Christ, which they are not, as none but the Apostles could be. And they have been given to saying, 'we have come with a message from the Lord,—a message from the Lord,' when they had better sometimes have said to the people, 'we have come to you with the message of your own infirmities, and wants, and fears, and sorrows. We have come to you, feeling the common lot of weakness and necessity,—the lot that is appointed to us all. We have come to seek with you for strength, and virtue, and consolation. Surely, we speak to you no strange, foreign, mysterious, preternatural language. We speak to you the language of your own nature, the language of your necessities, and your griefs, and your desires. The voices that arise from the busy hum and stir of your daily cares and pursuits,—the voices that issue from the dwellings of trouble, and the habitations of joy, among you—these we desire to collect in our message; these shall be our preaching to you. They teach us to be humble, and patient, and cheerful, and thankful, and good, and kindly affectioned, and happy. And these, too, are the voices of God to us;

for he has made life and conscience, the inward experience and the outward vicissitude, our teachers; and Jesus himself but the better and the more perfectly interprets this instruction. We speak to you, moreover, the language of respect and friendship. We desire no dominion over your faith; but to be helpers of your joy.' I say, if there had been more of all this in the ministry of reconciliation, it would better have suited the tenour of such an office, and better have answered its gracious and heavenly ends. It would have done much to promote a common feeling and sympathy between preachers and hearers.

The character of preaching, in these respects, it is true, is undergoing a great change. If any thing further could be devised to advance the same object, I am sure it would be worthy of serious consideration. It would be little to part with our pulpits; nay, more, to part with our notes. I am weary with this chilling formality in the all-absorbing and all-embracing concerns of religion. I am weary of these distant and stately modes of communication. I am weary of these unreal and fictitious services, when the only reality is involved, and a reality which equally concerns us all. Our communings in the sanctuary, are not enough like the communings of friend with friend, of man with man. We should not be satisfied with such interviews on the exchange, nor with such deliberations at an election, nor with such cold decencies in a court of justice. And yet, religion is a common concern,—a concern affecting us all as much, surely, as justice, or the right of suffrage, or business; nay, if it were even possible, infinitely more.*

May the spirit of unity and fellowship, and mutual intercession, descend upon all our churches! May the prayers of the sanctuary be not the prayers of a few, but of many; and the lessons of its instruction be not the business of one, but the concern of all!

* Of course the writer does not design to recommend any change in the forms of our worship,—does not propose to abolish the ministry, nor to disuse written discourses; but only wishes to state a case, a supposition, in order to bring the difficulty he is treating of, more distinctly into view.

ON THE JOY AND CONSOLATION AFFORDED BY RELIGION.

PHILIPPIANS, IV. 4.

'Rejoice in the Lord always; and again I say, rejoice.'

IT may be interesting to consider, what was the situation of the man by whom the words, that have just been quoted, were written; who it was that gave this exulting direction to be joyful; and what was the situation of the community to whom it was addressed. It was given by a poor, persecuted prisoner at Rome, who had *suffered the loss of all things;* who, in this very epistle, says that God had *spared his friend Epaphroditus, when sick, nigh unto death, lest he should have sorrow on sorrow;* who tells the Philippians, that he had not suffered on account of the delay in receiving their contribution for his support, because he had *learnt in every state to be content, and was instructed how to bear want;* and who, with respect to the cause in which his heart was most deeply interested, the cause of the Gospel, declares, that there were some *who preached Christ contentiously, not sincerely, thinking to add affliction to his bonds.* He was a man, who had endured almost every kind of suffering. He had been, as he informs the Corinthians, five times scourged; he had thrice been beaten with rods; he had been stoned and left for dead. He had been exposed to every variety of peril. He had thrice been shipwrecked. He had suffered, as we learn from himself, and might still be expecting to suffer, *weariness, and pain, and watchings, and hunger, and thirst, and cold, and nakedness.* His life, since his conversion to Christianity, had been one severe struggle in the cause of God and of mankind, against opposition and difficulties, the most disheartening and oppressive. He was one of those Apostles who were *set forth, as it were, appointed unto death; who were in jeopardy every hour,* and who were, in the view of the world, *of all men most miserable.* This was the man, who repeatedly in his epistle to the Philippians exhorts them to be joyful; who repeatedly, in strong language, speaks of his own occasions of joy; who speaks, as if he had felt it, as most undoubtedly he had, of *the peace of God which passeth all understanding;* and who could look either on life or death without depression or dismay; *for to me,* he says, *to live is to serve Christ, and to die is gain.*

And who were the persons to whom the exhortation of the Apostle was addressed? They were a little community of persecuted men, whom the world hated and despised; who, on account of the idolatry and the vices, which prevailed around them, were almost cut off from any intercourse with their former friends and associates; and could not enter, except under peculiar disadvantages, into any of the common pursuits of life. They were men to whom, as the Apostle expresses it, in language full of moral sublimity, *it had been graciously vouchsafed not only to believe in Christ, but also to suffer for him; ye being engaged*, as he goes on to say, *in the same conflict in which ye saw me engaged, and now hear that I am;* in which words he alludes to his sufferings in their city, related in the Acts of the Apostles, when he was beaten with many stripes and cast into prison. They were one of those churches of Macedonia, whom he mentions in his second Epistle to the Corinthians, who, *during a great trial of affliction, and in deep poverty, abounded in the riches of their liberality.* These were the people to whom the Apostle addressed the exhortation: *Rejoice in the Lord always; and again I say, rejoice.*

Let us now, then, consider what were those principles, not merely of comfort and consolation, but of hope and joy, which were felt by the Apostle, and those whom he addressed; that were of such wonderful efficacy; which could thus operate, and produce their effects, amid so much external suffering; of which no accidents of fortune, and no malice of enemies, could deprive them; and which, amid the hatred and contempt of men, in poverty, pain, and danger, could prepare the Philippians to receive, and dispose the Apostle to give, an exhortation to continual rejoicing.

The causes of joy, which were felt by the Apostle, and those whom he addressed, were principally derived from our religion, and were the same, essentially, that may be felt by all sincere Christians. Let us consider, therefore, what are those sources of happiness, derived peculiarly and immediately from our religion, which may be enjoyed by a sincere Christian under all circumstances.

In the first place, he believes that God exists; and that all things are under his providence and moral government; and

he has not such a mere belief, as might make him assent to these propositions, if proposed to him in words, but he has a faith in them that is habitual, intimate, and which influences all his principles and affections. He believes, that all the creatures whom God has made are objects of his continual care; that the universe is embosomed in his infinite goodness. He sees evil and suffering around him, and he feels them in himself; but he believes that God has permitted no evil in his works, which is not the necessary consequence, or the necessary means, of greater good. He believes that not a breath of air moves, that not a withered leaf falls to the ground without his providence; and much more, that nothing, however inconsiderable, affects any living and rational being without his appointment, or without his knowledge and permission. He believes that not a prayer is unheard by him, that not a tear is unnoticed, that not a single good action is unregarded. Sincerely endeavouring to do the will of God, he knows that infinite power is on the side of virtue; he knows, therefore, that he is engaged in a cause, which must prevail; that he is trusting to hopes, which cannot be disappointed. *We run*, says the Apostle, *not uncertainly. We know in whom we have trusted.* He may be exposed to severe trials and sorrows; but he believes that *affliction cometh not forth of the dust;* that trials and sorrows are appointed by God as a necessary part of the discipline of the present life; that they are intended to purify and strengthen the mind; to call forth and give vigour to the most excellent virtues. He believes that their power is but for a season; that *he that endureth to the end shall be safe;* that *not a hair of his head shall perish.* He believes that the messenger of affliction, when received as sent from God, will ere long change his countenance, and appear as an angel of glory. The good man cannot be destitute and friendless; he has a friend, who is almighty; who is ever present with him; who never remits his love; who is continually directing upon him and upon all his concerns, the inspection of omniscience, and the care of infinite wisdom. He is at the disposal of a being, who cannot be deceived as to his interests, and who has all power and all will to do him good. If we could but feel the full influence of these truths, the evils of life would relax their grasp upon our minds; their strength would fail; and we should stand

released from their thraldom. But we may hope to feel, more and more, the invigorating power of these sources of joy and consolation, in proportion as we are sincere and rational Christians in faith and practice. They are not something to be talked about, as a matter of pleasant speculation; their enjoyment is earnestly to be desired and sought after; they are real; they are most rational; they are adapted powerfully to affect the happiness of life.

But in immediate connexion with his trust in the mercy of God, is the belief to which the thoughts of a good man are continually recurring, that this life is but the commencement, and regarded in itself, a most inconsiderable part of his existence; that *death has no dominion over him;* and that, if he persevere in duty, the time cannot be far distant, when his sufferings shall be accomplished, and he shall enter into glory. The first disciples of our Saviour were exposed to severe afflictions; and the manner, in which these were announced to them by their master, strikingly illustrates the character of our religion, and may serve to strengthen our conviction of its truth. When he told them, that if they would be his disciples, they must *take up their cross and follow him*, that they would be *hated by all men for his sake*, and that for his sake they must submit to labour, and peril, and pain, and insult, and death,—he did not speak like an impostor, who was seducing men to be his followers. Nor did he speak as ever man spake, when, under all these afflictions, he directed them to *rejoice, and be exceeding glad.* It is only he who knows the character, and believes the promises of our religion, who knows, that there was nothing of extravagance in this direction; for he remembers, and is able to estimate, the motive by which it was enforced: *Rejoice and be exceeding glad, for great is your reward in Heaven.* It is the same motive, which Christianity now offers to her disciples, to enable them to submit with patience and cheerfulness to the various evils of life. In one scale of her balance, Christianity puts the accidents of those few years of life, that may remain to us; and places in the other that exceeding weight of glory, which is to be continually increasing through the ages of eternity. Our religion teaches us that this world is a state of discipline, and not of retribution; and that our circumstances here, in respect to prosperity or adversity, are

of incomparably less importance, than the effects which we may suffer them to have upon our character, than the habits which we are forming, and the preparation which we are making for our future existence. Disclosing a prospect vast and boundless, it places reason on a point of view where the inequalities of this earth disappear. It teaches us to estimate our own condition and that of others, not with reference to this life merely, but with reference to the whole of our being. It shows us a man prosperous and powerful, of great talents and of great designs, feared, flattered, and admired; to whom prostituted genius is offering up its incense; whose name is floating upon the breath of thousands, from nation to nation; and it tells us that the meanest beggar that crawls the streets may be less an object of compassion than that man. It shows us another, unfortunate, poor, on whom the eye of pride would glance and turn away; whose virtues will be no where recorded on earth; whose days are days of sorrow, and whose nights are nights of pain; and it tells us, that that man enjoys the peculiar favour of God, that all things are working together for his good, and that his lot is inconceivably desirable. If we have neither power, nor riches, nor health, and but few opportunities for usefulness; when nothing is left us but the exercise of resignation and cheerfulness; it then teaches us, that not only the virtues which the world may witness, and will applaud, are acceptable to God, but that the harder and higher virtues of suffering and obscurity, are estimated by Him at their real value, and will receive their full reward; that not only are they his servants, whom he appoints and commissions as his messengers of good, but that 'they also serve, who only stand and wait.' Our religion has conducted her disciple into the midst of sufferings, and broken their power, and compelled them to minister to his exaltation. Under its influence, all that is sordid, and fearful, and selfish, in human nature, has disappeared; and man has risen before us, a being full of the consciousness of his immortality, an object of admiration and reverence. Under its influence, the disciples of Jesus Christ have partaken of the spirit of their master, of him, who, *for the joy set before him, endured the cross, despising the shame;* who, that night, when he entered on all those scenes of ignominy and horrible torture, which terminated in death, just after his betrayer had gone out to

prepare for their commencement, thus addressed his disciples: *Now is the Son of Man glorified, and God is glorified by him. If God be glorified by him, God himself will glorify him, and will immediately glorify him.*

In the common course of life, our happiness depends much more upon our character, than upon the circumstances in which we may be placed; much more upon those causes which are under our control, than upon those which are beyond it. To the troubled and uncertain pleasures of this world; to its passions, so restless till they attain their object, and so unsatisfied when it is attained; to its fears and sorrows, so full of inquietude and temporary despair, and beyond which, no prospect of good seems to present itself; and, above all, to that view of death, under which it appears as the desolation of all our hopes and purposes, the good man is not abandoned. It is only, when we refuse to listen to reason and religion; when we dare not raise our eyes steadily to contemplate the future; when we devote ourselves to this world; that our pleasures become heartless as the merriment of a drunkard; that our sufferings crush us with a weight that has no alleviation; and that death appears at once the most terrible, and the most certain of all events. If we could be fully assured, that after some few years spent in the faithful performance of our duty, we might, during the continuance of the present life, attain the full accomplishment of all our wishes and purposes, and spend a long period of prosperity, health, and intellectual vigour, in occupations suited to our temper and habits, in the society of our best friends, and amid the respect and love of all around us; the expectation of such a state would, without doubt, render us very insensible to present misfortunes; would afford constant alacrity and lightness of heart; and would open the mind to the access of all innocent enjoyments. It is such a prospect, similar so far as we may compare any period of life with eternity, and the happiness of this world with that of the future, to which our views ought to be habitually directed. The belief of its reality ought to be incorporated with our principles of action, our thoughts, our imagination, our whole minds; and, if it be so, notwithstanding the many causes which may prevent its full operation, it will change, essentially for the better, the aspect of life. The Christian is travelling to the home of his father,

to welcome and joy; and when the light of heaven shines around him, his heart will be full of gladness; nor will he be easily discouraged or cast down, when the road is rugged and painful, or when his journey must be pursued in darkness and storms.

There are no sufferings, common to us all, which a good man feels more sensibly than what are occasioned by the death of those who have made life dear to him. But, in respect to these sufferings, religion is, if I may so speak, lavish of her consolations. We are ready to lament for them, perhaps, that they are taken from the pleasures, the pursuits, and the hopes of this world; and she tells us that they are admitted to enjoyments, such as this world has not to bestow. We mourn that we have lost their friendship and kindness; and she teaches us *not to mourn, as those who are without hope;* she tells us that, if we persevere in duty, our separation will be but for a little time; and that we shall meet them again, to be separated no more. We look back, perhaps, with severe regret upon our deficiencies in friendship; and she tells us, that when we are again with them, all that was wrong in the past will be heartily forgiven; and that no human frailties and follies will remain to mingle with and debase our affections. One after another, whom we have loved, may have been taken from us; the retrospect of the years that have gone by may be saddened by the recollection; and we may begin to feel as if we were solitary and deserted here; and she comes to teach us, that the friends who are no longer with us, are waiting to welcome us in Heaven. She directs our thoughts to the contemplation of their existence in that better world, to which we are looking forward; and thus gives us a more vivid sense of its reality. As our ties to this life are loosening and breaking, she is thus forming new ones to connect us with eternity.

The Christian, when he contemplates the whole of his existence, whatever may be his present circumstances, believes himself, beyond all power of expression, more fortunate, than if, those hopes which his religion affords being taken away, he were made possessor of all that man can enjoy without them. It was this belief which gave its energy to the Apostle, when he exhorted the Philippians to continual rejoicing. The world might have regarded this direction with scorn, as

coming from him, whom it considered as one of the most miserable of men, and addressed to a poor and persecuted community; it might have thought it as wild as any thing which folly or madness could utter; but it was, in truth, the most rational of all exhortations to joy. In the world the Apostle, and they whom he addressed, had tribulation; but they looked forward to Heaven as their resting place, and God as their rewarder; and it is indeed most rational for him to rejoice, who believes that *his light afflictions, which are but for a moment, are procuring for him exceedingly abundant and everlasting glory.*

Besides those which we have been considering, there is another source of happiness, which a good man may always enjoy. It is the complacency arising from the consciousness of having acted virtuously and honourably. The better sects of the ancient philosophers maintained, that virtue was the only requisite to happiness; and, though their speculations on this subject were in some respects extravagant and irrational, yet they contained much that does honour to our common nature, much that is true, sublime, and ennobling. But it has been my purpose to speak only of those joys and consolations, which are peculiarly and immediately derived from our religion. We have seen what these are. In order to their enjoyment in any considerable degree, it is necessary that our religious belief should be rational, and worthy of God; that we should thoroughly reject from our minds those absurd and horrible fictions, by which superstition has darkened and deformed the representations, which it has given of his character and moral government. It is necessary that our religious belief should be an habitual subject of contemplation; that we should acquire a strong sense of the reality of its objects; that we should regard what is invisible, as actually existing, and what is future, as certainly to come; that our belief should be changed into feeling. And it is further necessary, that it should be our guide through life; that our actions and our whole character should be conformed to it; that we should conduct ourselves as creatures of God, and expectants of immortality. Of the efficacy of those considerations, to which our attention has been directed, if we can have any doubt of their efficacy, there is proof in the example of the Apostle and those whom he addressed; there is proof in the exam-

ples which have come down to us of many excellent men, who, like them, have felt the power of our religion ; and there is abundant proof in what we may every day witness, the different manner in which wise and good men submit to affliction, from that in which it is borne by those whose thoughts and affections are engrossed by the objects of this world. But it ought to be the most frequent and the most earnest prayer of us all, that we may need no other proof of the efficacy of a religious faith, than what exists in our own hearts.

EMINENT PHILANTHROPISTS.

[We have requested for publication in the Examiner the following paragraphs, from a Sermon delivered at the recent anniversary of the *Howard Benevolent Society*, in Boston, on the text, *Go and do thou likewise.* Luke x. 37. The preacher spoke of obeying this command, under three heads: 1. It has been done; 2. It may be done ; 3. It ought to be done. The extracts are from the illustrations under the first division.]

It has been done. The history of the Church records the names of many good Samaritans, whose benevolence has done honour to human nature, and to the religion they professed. The progress of Christianity has been marked with deeds of kindness, and institutions of charity, of which there were no previous examples in the world. This may be a trite remark, but it is worthy of repetition, for it relates to a bright page in the history of man. There has been, in the christian church, so much unchristian animosity and strife, so much usurpation and tyranny, such contests for power, such useless and wanton sacrifices of happiness and life,—that men are too ready to fancy there has been little distinction between the kingdom of Christ, and the kingdoms of the world. But all this, it should be observed, was only the ordinary outbreaking of human infirmity, which Christianity did not prevent, but which it was far from favouring. While, on the other side, as the direct consequence of its influence, there is an immense collection of kind and charitable effort, publick and private, incalculably affecting the happiness of the world, of which Christianity has given the first, the only, specimens.

They are the monuments of its triumph; monuments, which will outlast all the splendid tributes to human ambition, and bless the world long after combatants and conquerors shall have ceased to curse it. The *whole* history of earth, is marked by strife and miseries; but what portion of it, except the Christian, is marked by the footsteps of benevolence and the reign of charity? You may find, upon many shores, the relicks of military columns, triumphal arches, and spacious amphitheatres, where men and beasts contended and bled for the entertainment of the populace, and statues erected to successful warriors and fabulous gods. But the walls of asylums, retreats, and hospitals, and statues to benefactors and philanthropists, will be found only in those lands, which have learned the nature of true glory from him, who spoke the praises of the good Samaritan.

The general character of christendom thus proves the attention which has been paid to our Lord's command. Many are the *individuals*, also, who have, from this cause, obtained a good report, and left a blessed memory to the world. Their examples deserve to be kept brightly before men, that others may be stimulated to *go and do likewise*. Let me name a few, who should never be forgotten.

Let me name *John Kyrll*,—'the man of Ross,'—who, with an annual income of five hundred pounds, accomplished almost prodigies of beneficence, and scattered happiness with a lavish hand, which has been placed beyond oblivion by the deathless tribute of one of the first of poets.*

* '—— All our praises why should lords engross?
Rise, honest muse! and sing the MAN OF ROSS.
Pleas'd Vaga echoes through her winding bounds,
And rapid Severn hoarse applause resounds.
Who hung with woods yon mountain's sultry brow?
From the dry rock who bade the waters flow?
Not to the skies in useless columns tost,
Or in proud falls magnificently lost,
But clear and artless pouring through the plain
Health to the sick, and solace to the swain.
Whose causeway parts the vale with shady rows?
Whose seats the weary traveller repose?
Who taught that heaven-directed spire to rise?
"The Man of Ross," each lisping babe replies.
Behold the market-place with poor o'erspread!
The Man of Ross divides the weekly bread;
He feeds yon alms-house, neat, but void of state,
Where age and want sit smiling at the gate;
Him portion'd maids, apprentic'd orphans blest,
The young who labour, and the old who rest.'

John Wesley,—who was content to live upon twenty-eight pounds a year, that he might devote the remainder of his income to the unfortunate and poor; and thus, in fifty years, was the distributor of nearly thirty thousand pounds.

Edward Colston,—on whose monument are registered his public charities to the amount of seventy thousand pounds,—in addition to his private charities, which were bestowed not in tens only, nor in hundreds, but in thousands,—on one occasion in the splendid gift of *twenty thousand* pounds.

Richard Reynolds,—who, like a twin brother of Colston, devoted himself, his time, his sympathy, his wealth, to the unfortunate; and at his death received the highest honours from the city of Bristol, among whose destitute and suffering inhabitants he had distributed more than two hundred thousand pounds.

Let me pass to some of a different character.

Benjamin, Count Rumford,—a native of our own state, and not its only generous son,—whose charities were the admiration of Europe; and whose monument, erected by the publick gratitude of an imperial city, bears this inscription: 'To him, who rooted out the disgraceful evils of idleness and mendicity; who relieved and instructed the poor; and founded many institutions for the education of our youth. Go, stranger; strive to equal him in genius and activity, and us in gratitude.'

Elizabeth Fry,—the reformer of Newgate, the guardian angel of the prison house,—who has changed its confusion and filth into order and industry, and has turned Newgate, as we might say, from a den of thieves into a house of prayer.

Anthony Benezet,—one of the first who understood and felt the misery of Africans,—who appealed earliest in their behalf to princes and to the world; who lived, and watched, and toiled, always, and almost solely, for that unhappy race.

Thomas Clarkson,—memorable advocate of humanity,—who, undeterred by prejudice, obloquy, and opposition, pressed forward through obstacles that might have discouraged and delays that might have wearied, a less persevering spirit, neither despairing nor pausing until the rights of man were accorded to the slave, and the brand of infamy was fixed deep on the traffick in human flesh; who toiled in this noble service, till 'his constitution was literally shattered to pieces; his hear-

ing, memory, and voice, nearly gone ; and incapable of further exertion, he was borne out of the field,' where he had esteemed it his honour to spend and be spent.

And, fit companion of Clarkson, Joshua Steele, that good old man, who left home and its comforts, in his eighty-first year, and crossed the ocean to a strange and distant clime, that he might test, by an experiment of his own, the capacity of the unhappy negroes for freedom and self-government.* Let some share of that admiration, which is lavished on the noble spirit, who left home, and fortune, and hope in the bright day of his youth, 'to plunge in the dust and blood of our inauspicious struggle,' be awarded to this aged hero,—who, with grey hairs, but a youthful ardour, went forth, as intrepidly and disinterestedly, on a pilgrimage as noble and as inauspicious.

Vincent of Paul,—the French Howard,—who has been called, 'the best citizen of his country, the Apostle of humanity.'† Having in his youth been a slave in Tunis, he afterward devoted himself to promote the relief and comfort of unfortunate men at the galleys. And it is related of him, that being once moved by the extreme suffering of a young man, condemned to the galleys for three years, for his first offence, in the spirit of a chivalrous and romantic disinterestedness, perfectly unexampled, he took his place at the oar, and for eighteen months suffered in his stead. This was the spirit which actuated his whole life, devoted to the interests of his fellow men. In the provinces, distressed by war, many villages were saved from famine by his indefatigable benevolence, and thousands of his countrymen delivered from death. His country still bears the record of his deeds, in the ten institutions of important public charities which he founded. If other men are immortalized because they have endowed one hospital, what shall be the reward of him who established ten, and whose institutions of benevolence bless every province of the empire ?

But the time would fail me only to *name* those who have devoted their fortunes, or consecrated their labours, or ex-

* The history of this case is so remarkable, and at the same time, we believe, so little known, that we have copied it for our readers in the *Collection* of this number.

† Maury, *Essai sur L'Eloquence de la Chaire. I.* 279.

pended their strength, or hazarded their lives, for the consolation of sufferers, the relief of the poor, the rescue of the exposed, the salvation of the perishing. 'Their witness is in heaven, their record is on high;' and, oh, it will be a glorious company, yea, and a numerous company, to whom the Judge shall say—'Inasmuch as ye did it unto these my brethren, ye did it unto me; enter into the joy of your Lord.'

I should, however, be unjust to the occasion, if I should pass unremembered in this connexion, that name, which adorns the society on whose account we are assembled, and which offers an example that may well be dwelt upon for our encouragement and excitement in charity. Many have done virtuously, but Howard excelled them all. His name not only stands first on the list of philanthropists, but has become in a manner synonymous with philanthropy itself. It was well observed by the celebrated Bossuet,* that it is the singular glory of Alexander the Great, that his name finds a place in all our panegyricks; and that no prince can receive praises, in which he is not remembered and participates. The same may be said in regard to Howard; it is his singular felicity to be remembered in all our praises of benevolence, and to partake in every eulogy upon the benefactors of man. There was in that man a stern energy and persevering devotedness of soul, which carried him in action further than others had gone in imagination. And this, without any wildness of enthusiasm, or rash injudiciousness, or careless inconsistency. No man planned and executed with greater coolness, or guarded with greater jealousy against imposition from himself or from others. And so consistent was he, that when most largely engaged in his extensive investigations abroad,—which might have excused his forgetfulness of less pressing interests at home,—yet he never forgot them; but at all times devoted a share of his beneficence to the dependant cottagers of his own village. To appreciate rightly his laborious and self-denying life, one must know the particulars of his indefatigable history, and acquaint himself minutely with the magnitude of his plans, the obstacles to their execution, which he overcame, and the sacrifices to which he submitted. You must follow him in his march through the nations, from prison

* Oraison funèbre de Louis de Bourbon.

to prison, from dungeon to dungeon, through scenes of horror and infection from which the mind shrinks. You must know how he persevered, when the authority of the state threatened his liberty, and when raging pestilence lay in wait for his life. You must mark him boldly expostulating against abuses with men in power, and rebuking princes to their face. You must watch his progress and success, until, from an opposed and suspected man, he became the most honoured personage in his own country, and the most admired throughout the world; when parliament consulted and flattered him; when foreign princes bowed to him; and enthusiastick friends prepared to erect a statue to his fame.

One cannot follow the path of this remarkable man without astonishment. For seventeen years he travelled from land to land, again and again visiting the principal places in Europe, that he might the better understand, and more fully expose, and more permanently relieve, the miseries of men: that he might,—in the fine language of Burke, which it is not possible to escape in this connexion,—'that he might remember the forgotten, attend to the neglected, visit the forsaken, and compare and collate the distresses of all men in all countries.' From these 'voyages of discovery,' these 'circumnavigations of charity,' he allowed himself no respite, but to arrange and publish his observations, when he again and again set forth. He seemed to live but for this object. Every other passion he smothered. Every other gratification he denied himself. A lover of the fine arts, to which he ardently attached himself in his youth, and frequently passing through the countries where their finest specimens are collected, he yet refused even to visit them, lest he should for a moment be distracted from that darling object, which he pursued both as a passion and a duty. Though enthusiastically admiring the extraordinary musick of Italy, which seemed to him more of heaven than of earth, yet even this he would not hear, lest the indulgence should divert his mind, and unfit him for his labours. This was heroick self-denial; and it exemplifies his strict fidelity to his own maxim. 'Our superfluities should be given up for the convenience of others; our conveniencies should give place to the necessities of others; and even our necessities should give way to the extremities of the poor.' To this maxim he seems never to have been

unfaithful. To labour in accordance with it, he deemed the sole object worth living for. He felt as the Apostle felt, when he said, 'Necessity is laid upon me—,yea, wo is me if I preach not the gospel.' And when, on commencing his last adventurous voyage, in the sixty-second year of his age, his friends represented the hazard to his life in repeating these wearying journeys, he replied, *It is necessary that I should go, it is not necessary that I should live.* He went—and did not return. In this last service he died; like a faithful sentinel, died upon his post; a martyr to his benevolent zeal in distant Russia. There, far from his native shore, lies the honour of his age, the pride of his country, the benefactor of his race,—among strangers, but not unhonoured. Pious tears were shed at his tomb, and sincere and grateful hearts lamented him. His memory has not yet past away from that spot. Foreigner though he was, and but a private man, yet even now, after the lapse of five and thirty years, the emperour of the mightiest nation upon earth is erecting a monument to his fame, upon the place where his ashes lie.

But indeed he was not a foreigner. He had made himself a home in every land, and become part of the family of every nation. Belonging to all countries, honoured is that which gives repose to his dust. The ornament of the human race, no where can he be forgotten, though no marble record his existence. His very name is his monument, in most distant climes;—never heard without veneration, never uttered but in eulogy, and familiar to the very children of the civilized nations, as Howard THE PHILANTHROPIST. The Philanthropist! Where is the surname that is honourable like this? How does it eclipse, in its pure lustre, all the proud and sounding titles, which the high ones of the world have vainly borne! The brave, the fair, the lion-hearted,

> the great, the good,
> The well-belov'd, the fortunate, the wise,—
> These titles Emperors and Chiefs have borne,
> Honour assum'd or giv'n,*—

and they have been worn by many. But *the Philanthropist* is Howard's alone. And he shall wear it,—bestowed as it is

* Wordsworth's Excursion.

by the unanimous and admiring consent of the world,—when their haughtier and more boastful glories shall have faded, like the gorgeous splendour of the evening cloud;—yea,—let us speak it reverently,—when all earthly distinctions are both despised and forgotten, it shall be written, in lines of eternal light, on the crown of his final reward.

Collections.

Joshua Steele.

This extraordinary person was the owner of three considerrable estates in Barbadoes, but resided in London, where he was Vice-President of the Society of Arts. Possessed of great talents and erudition, he appears to have devoted a long life to study, and the promotion of philanthropick pursuits, when, at the advanced age of eighty, he, by examining the annual accounts of his West Indian estates, and particularly the loss of Negro life which they exhibited, was induced to undertake a strict investigation of the matter, and, for this purpose, at once repaired to the spot. During two years residence, he gained a practical knowledge of West Indian husbandry, and of the temper, disposition, habits, and customs of the slaves. He had also read much, and thought much. It may be inferred from his writings, that three questions especially had employed his mind. 1. Whether he could not do away all arbitrary punishments and yet keep up discipline among the slaves? 2. Whether he could not carry on the plantation-work through the stimulus of reward? 3. Whether he could not change slavery into a condition of a milder name and character, so that the slaves should be led, by degrees, to the threshold of liberty, from whence they might step next, without hazard, into the rank of free men, if circumstances should permit and encourage such a procedure? Mr. Steele conceived, after mature consideration, that he could accomplish these objects; and he resolved to make the experiment gradually upon his own estates.

Nothing can be conceived more sound than these principles, or more admirable than the sense which laid them down

in theory, excepting it be the sagacity and skill, as well as firmness, tempered with moderation, which he evinced in reducing them to practice. He began by bringing the first of the three positions to the test of experience. He at once took from all the overseers and their white servants their whips, and all power of inflicting arbitrary punishments. The chief overseer resigned; and, as his deputies could, no more than himself, bear the loss of their whips, all were dismissed together; but, in their place, was formed a magistracy out of the Negroes themselves, with a court, or jury, of the elder Negroes, for the trial of casual offences. These courts being always held in presence of Mr. Steele, or his new superintendent, soon grew respectable in the eyes of the slave population; and rulers or magistrates were appointed over the whole gang, with a general superintendence, and a power of occasionally reporting every thing that went wrong to the owner, or his delegate; and, in case of any emergency, of consulting together, as to the means of rectifying any disorders.

Satisfied with the results of this first step, he rested for a year, and then ventured upon the second, the change of forced into voluntary labour, but without emancipation. The most laborious operation in West Indian husbandry is that of holing cane pieces; and it is the one always pitched upon by those who are fond of maintaining the necessary connexion between Negro slavery and that great end and aim of their toil,—the production of sugar, and would exemplify their humane and rational doctrine, by an irrefragable instance. Accordingly, Mr. Steele began, by offering on a certain day, a reward in money, (about three halfpence each person per day,) with the usual allowance of provisions, to any twenty-five Negroes who would undertake to hole a certain extent in a day. The whole gang volunteered, but only fifty were accepted; and among them were several who had usually pretended inability to work upon much lighter occasions. The work was done cheerfully and effectually, and so expeditiously, that the labourers had an hour every evening to spare. Other kinds of work were then done in like manner; and a comparative trial of labour being made without reward, it was found to be, in similar circumstances, only one-third in amount, during an equal time, by the same labourers. He

repeated the experiment the year after with similar success; and, from that time, the cultivation of the estate was carried on by taskwork, or by Negroes, slaves no doubt, but working for hire by the piece.

It was not till 1789, nine years after he had settled in Barbadoes, and seven from the commencement of his reform, that this truly practical philosopher proceeded to effect the great improvement of changing the slave into a kind of copyholder; or at least a *villein regardant*, with more of privilege and less of arbitrary restraint than they used to have, who of old formed the mass of the peasantry in England. His plan was modelled upon the old law of the mother country, selecting such parts as were best suited to the purpose, and with such modifications as change of time and place demanded.

[The details of this plan it is necessary to omit.]

In 1788, before the third and last step had been made, he thus expressed himself respecting the success of the two first operations. 'A plantation,' says he, 'of between seven and eight hundred acres has been governed by fixed laws and a Negro court, *for about five years with great success*. In this plantation, no overseer or white servant is allowed to lift his hand against a Negro, nor can he arbitrarily order a punishment. Fixed laws, and a court or jury of their peers *keep all in order*, without the ill effect of sudden and intemperate passions.' And, in 1790, when the final change had been in operation for a year, he wrote to his friend, coadjutor, and editor, Dr. Dickson, that 'his copyholders had succeeded beyond his expectation.' He lived only till the next spring. 'He had accomplished all he wished,' says Mr. Clarkson, 'and he died in the year 1791, in the ninety-first year of his age, at a patriarchal age, no doubt;' but not, we will add, more full of years than of glory.

That he reaped the imperishable reward of his singular virtue, no one can doubt; but it is an important, as well as an agreeable circumstance, that he suffered no loss, even of worldly gain, by the hazard he encountered for the good of mankind. He expressly describes his operations as having conduced to his profit. By an accurate statement in the work before us, it appears that he was a gainer in various respects, beside the obvious one of voluntary labour being more productive than forced. And from his own accounts it is shown,

that he actually increased the nett gains of his estate three-fold during the period of his experiments. Well may we say, with his able and worthy friend, Dr. Dickson, that to advance above three hundred field Negroes, who had 'never before moved without the whip, to a state nearly resembling that of contented, honest, and industrious servants; and after paying for their labour, to triple in a few years the annual nett clearance of the estate, are great achievements for an aged man, in an untried field of improvement, preoccupied by inveterate vulgar prejudice.'

Clergy of Boston in 1686.

[In the "Life and Errours" of John Dunton, an ingenious, but eccentrick writer, and an eminent bookseller, of his day, in London, there is a curious journal of his residence in Boston, in 1686. He describes, with the utmost familiarity, characters and events, with which he was conversant; and we extract the following, in which he gives a brief character of the clergy of the town, to whom he was introduced.]

'Being thus fixed, [in Boston] I delivered the letters of recommendation I had brought with me from England. I had one from the Reverend Mr. Richard Stretton to the Deputy Governour; and was immediately invited to dine with the Governour and Magistrates in the Town-hall. The entertainment was very rich and noble; and the Governour, Deputy-Governour, and the other Magistrates, gave me a very friendly welcome to Boston, and kindly wished me success in my undertaking. In order to promote the sale of my Books, [the chief object of his voyage,] I made a visit to the Reverend *Mr. Increase Mather*, the Metropolitan Clergyman of that country, and Rector of Harvard College. He is master of a great stock of learning, and a very eminent divine. His son, the Rev. Mr. *Cotton Mather*, was then upon finishing his "Magnalia Christi Americana," which has lately been published here in England. There is abundance of freedom and familiarity in the humour of this gentleman. His conversation and his writings are living evidences that he has read much; but there are many that will not allow him the prudence to make a seasonable use of it. His library is very large and numerous; but *had his books been*

fewer, when he wrote his history, it would have pleased us better.

'I was next to wait upon the Rev. *Mr. Willard*, Minister of the South Meeting in Boston. He is well furnished with learning and solid notions; has a natural fluency of speech, and can say what he pleases.

'Afterwards I went to visit the Rev. *Mr. Allen*, [of the First Church, now Chauncey Place.] He is very humble and very rich; and can be generous enough when the humour is upon him. His son was an eminent minister in England, and deceased at Northampton. Mr. *Moody* was assistant to Mr. Allen, and well known by his practical writings. Leaving Mr. Allen's house, I went next to visit Mr. John and Mr. Thomas *Bailey*. These two are popular preachers, and very generous to strangers. I heard the senior, upon these words: "Looking unto Jesus," and I thought he spoke like an angel. They express a more than ordinary kindness. Reader, I might be large in their character, but when I tell you they are true pictures of my honoured father-in-law, Dr. Annesley, whom they count a second St. Paul, it is as high as I need go.

'Having thus paid my visits to the clergy of Boston, and the sun being now gone to bed, I bid good night to these two brothers, who gave me an hearty welcome, and assured me of all the service that lay in their power.'

Dr. Donne.

[Isaac Walton, in his life of the celebrated Dr. Donne, thus describes him, as *a Preacher.*]

'Now the English Church had gained a second St. Austin; for I think none was so like him, before his conversion; none so like St. Ambrose after it; and if his youth had the infirmities of the one, his age had the excellencies of the other, the learning and holiness of both. Now all his studies, which had been occasionally diffused, were centered in divinity. Now he had a new calling, new thoughts, and a new employment for his wit and eloquence. Now all his earthly affections were changed into divine love; and all the faculties of his own soul were engaged in the conversion of others. He preached the word, so as to show that his own heart was possessed

with those very thoughts, and joys, that he laboured to instil into others. A preacher in earnest, sometimes weeping for his auditors, sometimes with them; always preaching to himself, like an angel from a cloud, but in none; carrying some, as St. Paul was, to heaven in holy raptures, and enticing others by a sacred art and courtship to amend their lives; here picturing a vice, so as to make it ugly to those who practice it, and a virtue, so as to make it beloved, even by those who loved it not; and all this with a most particular grace, and an expressive addition of comeliness.'

[The following extract may serve as a specimen of Dr. Donne's mode of preaching.]

'It is not enough not to trust in flesh, but thou must trust in that that is spirit; and when thou art to direct thy trust upon him, who is spirit, the spirit of power and consolation, stop not at evil spirits, to seek advancement from them; nor upon good spirits, the glorious saints of God in heaven, to seek salvation from them; nor upon thine own spirit, in an overvaluation of its purity; but turn to the only invisible and immortal God, who turns to thee in so many names and notions of power and consolation. "He is my rock," says David, "and my salvation; my refuge and my glory." If my *refuge*, what enemy can pursue me? If my *defence*, what temptation can wound me? If my *rock*, what storm shall shake me? If my *salvation*, what melancholy shall deject me? If my *glory*, what calumny shall defame me?

'I must not stay you now to infuse the several consolations of these several names and notions of God towards you. But go your several ways home, and every soul take with him that name, that may minister most comfort unto him. Let him, that is pursued with any particular temptation, invest God, as God is a *refuge*, a *sanctuary*. Let him, that is buffeted with the messenger of Satan, with his own concupiscence, receive God, as God is his *defence* and target. Let him, that is shaken with perplexities in his understanding, or scruples in his conscience, lay hold upon God, as God is his *rock* and his anchor. Let him, that hath any diffident jealousie or suspicion of the free and full mercy of God, apprehend God, as God is his *salvation*; and him, that walks in the ingloriousness and contempt of this world, contemplate

God, as God is his *glory*. Any of these notions is enough to any man; but God is all these, and all else, that all souls can think to every man.' *Dr. Donne's Sermons.*

Dr. Aiken.

[The following extract from the Memoirs of Dr. Aiken, by his daughter, relates to an interesting period of his life, and is probably no unfaithful representation of the trials of many professional men, in being compelled to adopt, as the scene of their labours, places remote from the objects of their domestick attachments, and of their fondest associations.]

'After some months spent in inquiries, he received information of a vacancy about to occur, by the departure of one of the two physicians, who divided the practice of the town of Yarmouth, in Norfolk; and this intelligence was accompanied with such assurances of support from some of the inhabitants, as determined him to settle there. Notwithstanding the circumstances, which had rendered him dissatisfied with his professional situation at Warrington, his feelings on the near prospect of departure, made him sensible, that in the way of social and friendly enjoyment, he had many sacrifices to make in quitting that county, which had extended so affectionate an adoption to his parents, his sister, and himself; which was the scene of all the dearest recollections of his youth, and the birth-place of his children.—He had enjoyed opportunities of forming many acquaintances among the inhabitants of Liverpool, which he justly regarded as equally agreeable and advantageous. Towards Dr. James Currie, that accomplished, enlightened, and eminently excellent person, he found himself so strongly attracted by a similarity of tastes and pursuits, that a very little more opportunity was alone wanting to mature what was already social intimacy into perfect friendship. The distinguished biographer of Lorenzo de Medici, and Leo X., then young and unknown to the world, but already credited by his friends for the various abilities, which he has since made manifest, was also one of those whose society he peculiarly valued, and whose character he contemplated with the most cordial sentiments of esteem and affection.

'With so many social ties to be broken, Dr. Aiken might be excused for regarding his removal to a distant part of the

kingdom, where he *possessed not a single friend, and scarcely even an acquaintance*, as a severe trial of his fortitude. He thus expresses himself respecting it to Dr. Haygarth, by whose persuasions he had been urged to assume his new character. "I shall certainly make a point of visiting you before my departure, for God only knows when we shall meet again. If success in my profession was not the first concern in my situation, I should be strongly disposed to reject any offers, which would remove me so far from friends, whom I cordially love and esteem. But we are in a world that demands continual sacrifices, and happiness is only to be acquired by accommodating ourselves, with good humour, to our several necessities." *Miss Lucy Aiken's Memoir, &c.*

Aphorisms on Mind and Manners.—By Dr. Aiken.

The hardest trial of the heart is, whether it can bear a rival's failure without triumph.

Thoroughly to *try* a man's patience, he must have the labour of years consumed before his eyes in a moment;—thoroughly to *prove* it, he must instantly begin to renew his labour.

The woman of sensibility, who preserves serenity and good temper, amidst the insults of a faithless husband, wants nothing of an angel but immortality.

The man who, improving in skill or knowledge, improves also in modesty, has an undeniable claim to greatness of mind.

He, whose first emotion on the view of an excellent production is to undervalue it, will never have one of his own to show.

Nothing is such an obstacle to the production of excellence, as the power of producing what is pretty good with ease and rapidity.

Would a man of rank estimate his real dignity, let him think of that state in which all rank is abolished.

Poetry.

[The following lines, which appeared in the Monthly Anthology for January 1807, are ascribed to the President elect of the United States.]

LINES, ADDRESSED TO A MOTHER,

ON THE DEATH OF TWO INFANTS.

Sure, to the mansions of the blest
When infant innocence ascends,
Some angel, brighter than the rest,
The spotless spirit's flight attends.
On wings of extacy they rise
Beyond where worlds material roll;
Till some fair sister of the skies
Receives the unpolluted soul.
There, at th' Almighty Father's hand,
Nearest the throne of living light,
The choirs of infant seraphs stand,
And dazzling shine, where all are bright.
Chain'd for a dreary length of years
Down to these elements below,
Some stain the sky-born spirit bears
Contracted from this world of wo.
That inextinguishable beam,
With dust united at our birth,
Sheds a more dim, discolour'd gleam,
The more it lingers upon earth.
Clos'd in this dark abode of clay
The stream of glory faintly burns;
Not unobscur'd the lucid ray
To its own native fount returns.
But when the Lord of mortal breath
Decrees his bounty to resume,
And points the silent shaft of death,
Which speeds an infant to the tomb,–
No passion fierce, nor low desire
Has quench'd the radiance of the flame;
Back to its God the living fire
Reverts, unclouded as it came.
Oh, Anna! be that solace thine;
Let Hope her healing charm impart;
And soothe, with melodies divine,
The anguish of a *mother's* heart.

Oh! think the darlings of thy love,
Divested of this earthly clod,
Amid unnumber'd saints above,
Bask in the bosom of their God.
Of their *short* pilgrimage on earth
Still tender images remain;
Still, still they bless thee for their birth,
Still, filial gratitude retain.
The days of pain, the nights of care,
The bosom's agonizing strife,
The pangs which thou for them didst bear,
No! they forgot them not with life.
Scarce could their germing thought conceive,
While in this vale of tears they dwelt,
Scarce their fond sympathy relieve
The suff'rance thou for them hast felt.
But there the soul's perennial flow'r
Expands in never-fading bloom,
Spurns at the grave's poor transient hour,
And shoots immortal from the tomb.
No weak, unform'd idea, there
Toils, the mere promise of a mind;
The tide of intellect flows clear,
Strong, full, unchanging and refin'd.
Each anxious care, each rending sigh,
That wrung for them the parent's breast,
Dwells on remembrance in the sky,
Amid the raptures of the blest.
O'er thee with looks of love they bend,
For thee the Lord of life implore;
And oft from sainted bliss descend,
Thy wounded quiet to restore.
Oft in the stillness of the night
They smooth the pillow for thy bed;
Oft, till the morn's returning light,
Still watchful hover o'er thy head.
Hark! in such strains as saints employ,
They whisper to thy bosom, Peace;
Calm the perturbed heart to joy,
And bid the streaming sorrow cease.
Then dry henceforth the bitter tear,
Their part and thine inverted see;
Thou wert *their* guardian angel here,
They guardian angels now *to thee.*

January 12, 1807.

Review.

ART. I.—*A Careful and Free Inquiry into the true Nature and Tendency of the Religious Principles of the Society of Friends, commonly called Quakers. In two Parts.* By WILLIAM CRAIG BROWNLEE, A. M. Minister of the Gospel. Philadelphia. John Mortimer. 1824.

IT would seem that Mr. Brownlee was predestined to write this book; for that is all we can gather from what he quaintly denominates the 'proem' to his work. This proem,—and proem let it be, for it is not an introduction, nor a preface, nor any thing else, that has relation to the business of the book, but apparently a mere fancy piece, to grace the author's pedigree, or, perchance, to account for his being an author;—this proem, we say, occupies a fair eighth part of the volume in the outset, with an account of a certain Thomas, laird of Torfoot, (Mr. B.'s ancestor, he lets us know,)—of some of the leading Scotch Covenanters, with whom, it appears, that he was acquainted,—and of the battles of Drumclog and Bothwell-bridge, in which he had a share. This is a pretty strange opening to a history of the peaceful sect of Quakers. Nor can these forty pages have the apology, as has been still more strangely said, of being an account of the author's own early life, since the events they commemorate happened a century and a half ago. But, not to be detained too long in this vestibule, singular as it is;—the laird of Torfoot, it seems, was possessed with an inveterate hostility to the Quakers. He even went so far as to vent his displeasure in sundry manuscripts, which he bequeathed to his family, in the following style:—'Let them gae doon as ane heir-loom in the feemily, till sum ane o' me bairns, sall, under God, compleet the wark, out o' the rich materials to be had in the toon of that singulair and graite mann, Maister William Pen, in the Province of Pennsylvania,'—for he prophesied that his family would emigrate to this country.

Mr. Brownlee has fulfilled the destiny, that was left to be accomplished in his family. He has written a book against

the Quakers. He has written with a spirit worthy of the polemicks of the solemn League and Covenant. We are almost ready to retract the charge of inappositeness, which we have brought against his proem. The battles of Drumclog and Bothwell-bridge are but a prelude to the war of words he has waged against the peaceable Society of Friends. We can hardly help asking, as we read his pages, 'what have these people done to Mr. Brownlee?' He writes, as if he had a personal quarrel, or pique, against them. We scarcely know how otherwise to account for the spirit of his work; unless, indeed, it is hereditary, and his ancestor of Torfoot is answerable. At any rate, we feel bound to express our conviction, that such a style of reviewing religious sects, in this age, is deserving of signal rebuke. It would better become the days of which Mr. B.'s proem treats. For the Puritan, the Quaker, and the Covenanter, there was some apology. They were persecuted. They were struggling for their just rights. The hand that wielded the pen for truth and justice, oftentimes for the same truth and justice had wielded the sword; or else had been chained down in the loathsome prison. These men, moreover, lived two hundred years ago. But for a man, in this age and country, sitting in his easy chair, with none to hurt or make him afraid, and with so many better examples before his eyes,—we say not, to vent such railing and abuse;—but to vent such railing and abuse, and call it history—'a careful inquiry'—is inexcusable. And no less impolitick; for admitting that Mr. Brownlee were right in his estimate of Quakerism, no candid man will confide in his statements. No man, who understands the difficulty of the task he has undertaken to execute; who is aware that passion and prejudice can make any thing out of old religious documents; who comprehends the need there is in such a work of singular discrimination, impartiality, and calmness, will rely upon a witness, who spreads out, upon every page, such abundant proof of his deficiency in these qualifications. It seems to us, that every fair-minded man would say, on reading the book,—'this may be right, or wrong; but at any rate it is totally unsatisfactory.'

We are not complaining of Mr. B.'s creed. We say nothing of his sweeping dogmatism; though we have been so much accustomed, of late, to greater urbanity of religious dis-

cussion, that his book comes to us as a sort of novelty. He appears, indeed, to hold just that sort of crude undistinguishing, voracious Calvinism, which makes a man a stout-hearted dogmatist and railer. But this matters not. Mr. Brownlee, we hope, has kept a good conscience, though we are not quite sure of it; but we are sure that he has sacrificed catholicism, and candour, and good sense; that he has sacrificed those claims to credit, which neither the plea of a good conscience nor a good creed can recover for him. He never appears once in his book, as a calm inquirer, but every where as a fierce champion. Every investigation, if such his declamations can be called, begins with dogmatical assertions of what is true, proceeds with an evident determination to find fault, and ends with bitter sarcasms or pathetick efforts at lamentation. The margin of the book is filled with a show of references it is true, but in the text, we have little more of the Quaker writers than scraps and snatches of sentences, with a liberal running commentary of Mr. Brownlee's, which gives to his author, of course, the complexion that suits his purpose. It is not a love of truth, we fear, which supplies the main impulse, for he appears about as eager to put the Friends in the wrong, in the matter of the hat, as he is on the subject of the Trinity.

The book every where abounds with the grossest personalities. It is not an attack upon principles, but upon men. It is little that he brings down upon them the charges of infidelity and deism; but he constantly denies, even to such men as Penn and Barclay, the credit of common honesty, in the maintenance and defence of their opinions. From slander,—and all the world will pronounce it such,—he proceeds to coarse banter, and coarser indelicacy. The man who listens to a female preacher, is a 'hen-pecked sufferer,' yea, 'martyr;' who is subjected to 'dominion of the petticoat;' and he addresses such in the dignified strain—'Oh! hen-pecked, and far from peace,' &c.; and the woman who exhorts, is 'the petticoated preacher.' If this is the 'banter,' to which we have alluded, we presume our readers will excuse us from citing the instances of 'indelicacy.'

There has been a growing feeling, in the Christian world, and there is now a very prevalent feeling of respect and good will towards the society of Friends. We suppose it is having

caught something of this lax and wicked feeling of charity, that the less prepared us for the pages of Mr. Brownlee. For really we should have been scarcely more surprised at the actual incursion of a military force upon a peaceful settlement of Friends, than we have been at the noise of his declamation, the parade of his exclamations, and the firm assaults of his hostility. We have seen one or two redeeming paragraphs pointed out, which it is said present Mr. Brownlee in a more amiable character. With one of these precious *morceaux*, we will close this part of our criticism on the spirit and intention of his work. He is representing the Quaker in the pilgrimage of his life and portraying his prospects.

'There lovely nature ceases to smile; a withering blast has passed over the face of the land; the herbs have perished; the flowers have faded; the forest has shed its leaves; the whirlwind has swept them away; the pestilence has walked in secret, and spent its energies on animated nature; desolation scowls from his throne of darkness—For oh! the sun has set over that world.'

And so he goes on. We know this 'dreadful pother' of words will fall on sounder heads than poor Lear's, or we might fear for the equanimity of some of our brethren of the society of Friends. If any one suppose this appeal to be actually made, and the 'pilgrim' Quaker to be overtaken with this stormy visitation,—let him imagine the 'thees and thous' that would pass on such an occasion; and he may relish the passage in a very different way from what Brownlee intended.

We have spoken of the spirit and apparent intention of this work, as they present themselves to a reader, unacquainted with the subject of which it treats. We were ourselves in this situation, some months ago, when we read this volume, and we then decidedly felt, from the evidence, which the book itself afforded, that we could not trust such a writer, in the fulfilment of such a task. We have since taken the trouble to consult some of the early authors of principal note and reputation among the society of Friends, and we have risen with a conviction, that he has done them and their advocates great injustice. We do not say that he has misrepresented the facts of their history, though he has given them a false colouring. But we do say that he has done injustice to their opinions, and to their religious character.

On these topicks we shall now offer some observations, referring to Mr. Brownlee's statements as we find occasions; and,

I. On the history of Quakerism.

The English church has been called the eldest daughter of the Reformation. Puritanism and Quakerism we shall venture to call twin sisters of the same family,—of not inferiour beauty, though of a less gaudy attire. Both of these branches of the Reformed church have been distinguished by the same fearless love of independence, by the same solemn adherence to conscience, and by the same rooted aversion to the idle trappings of religious ceremony. Both sprung up in an age when the forms of religion had nearly usurped the place of its substance. Indeed, for ages before, men's minds had been turned too much to outward things in religion,—to august temples in which they were proud to worship, to saintly relicks, to the crosier and the crucifix, to all the 'pomp and circumstance' of a splendid ceremonial; and, although in the first great principles of Quakerism, Mr. B. can see nothing but fanaticism, and find nothing but occasion for ridicule, yet to us it seems that, at such a period, there was something great, and wise, and fit, in the direction to '*look within!*' We do not deny or question that there was much of fanaticism mixed up with this principle. That was incident to the age. And we may remark, by the way, that it would be just as equitable to make the Presbyterians of this day accountable for all the proceedings of the Covenanters and Cameronians, or the Episcopalians for the conduct of persecuting Charles II. or for the character of his licentious and ignorant clergy, or the Congregationalists for the mistakes of the Puritans, as it would to reproach the society of Friends for the extravagances of some of their early leaders. No intelligent Quaker, we presume, undertakes to defend all that Fox and Naylor ever did and said, or all the excesses that some of their early converts committed. The Society's doctrine of *impulses*, does not go to *this* extent. It does not maintain, that every impulse in the minds of its members is divine; but only that it may be so. This taxing religious sects with all the errours of their original founders and friends,—a mode of proceeding which characterizes the whole of Mr. Brownlee's work,—is like taxing an individual with the meanness of his parentage.

The principle is as unsound and uncourteous in one case, as the other.

George Fox was, indeed, to our apprehension, a thorough enthusiast and fanatick. He not only regarded the suggestions of his own heart as the monitions and voices of God,—a doctrine which, we shall soon take occasion to observe, has so much of truth in it, than any reflecting man will speak of it with tenderness,—and he not only held that these monitions were supernatural and miraculous, which we altogether object to, but he professed to work miracles, and thought himself entitled to commit the grossest violations of decorum and private right, entering churches, breaking in upon the solemnities of divine worship, and sometimes interrupting the preacher with his rude harangues and denunciations. Nevertheless, some of Fox's earliest convictions were very rational, and certainly not in that age of comparatively gross conceptions and stupid formalities, contemptible, but as certainly not requiring any supernatural aid. His first conviction was, that many were called believers, who were not so in spirit and practice,—that the spiritual church was not coextensive with the nominal. In his second conviction the Lord opened 'unto him,' that being bred at Oxford or Cambridge, was not enough to fit and qualify men to be ministers of Christ,' and 'I wondered at it,' he says, 'because it was the common belief of the people.' 'At another time it was opened in me, that God who made the world did not dwell in temples made with hands.' And this also 'seemed strange' to him. Nor is it surprising, that to an illiterate man of that day, to any one of the uneducated mass, and even to many of the educated classes in England at that period, these convictions should seem to be something new and extraordinary. A true 'sight and sense' of these things, we suspect, would be new to many at this day.

The mind of Fox was in very early life awakened to religious impressions. 'In my very young years, he says, I had a gravity and stayedness of mind and spirit, not usual in children. When I came to eleven years of age, I knew pureness and righteousness; for while I was a child I was taught to walk so as to be kept pure. As I grew up, my relations thought to have made me a priest; but others persuaded to the contrary. Whereupon I was put to a man who

was a shoemaker by trade, and dealt in wool. He also used grazing and sold cattle; and agreat deal went through my hands. I never wronged man or woman in all that time; for the Lord's power was with me and over me, to preserve me. While I was in that service, I used in my dealings the word verily; and it was a common saying among those that knew me, "If George says verily, there is no altering him." When boys and rude persons would laugh at me, I let them alone and went my way; but people had generally a love to me for my innocency and honesty.' At the age of nineteen, he received the command, to 'forsake all, keep out of all, and be as a stranger unto all;' and on the 'ninth of the seventh month, 1643,' he left his relations, and went abroad to obtain or communicate light, as occasion might offer, to converse with priests and professors, to preach, to gather meetings, and ultimately to found a new sect. These things followed each other in succession; and in the meantime, revelation pressed upon revelation, till Fox stood forth with all the claims of an inspired prophet. He made converts; and converts became preachers. Naylor, Howgill, Farnsworth, Borroughs, Penn, Whitehead, entered into his labours, men of thorough, sincere, and not altogether mistaken religious zeal. Not altogether mistaken, for it was true, as they contended, that the religion of the age was corrupt; it was true, that it stood in the form and in the letter, and in the word of the teacher; it was true that men had gone away from the teachings of God in their own minds; and we doubt if they have yet sufficiently returned to them. Had Fox and his coadjutors mixed nothing, in our view, irrational with their grand direction to '*look within*,' we should have felt that their mission was reasonable, spiritual,—nay, sublime. As it is, we give them a portion of our sympathy and respect; as much, indeed, as we give to any of the Christians of that age.

The efforts of the early Friends, and particularly the expenses which they incurred, for the spread of their principles, almost exceed belief, and, we presume, were never equalled, for a similar purpose, by any sect of Christians. From contributions of the respective meetings, 'a fund was formed to defray the expense of printing and publishing the books of their authors.' With the relief which these funds afforded from the hazards of authorship, their works multiplied be-

yond example. 'Whiting's catalogue of their books alone,' says Mr. Brownlee, on the authority of Bugg, 'consists of two hundred and thirty-two pages. It contains a list of three thousand six hundred and eleven books. Upwards of six hundred other volumes were [afterwards] added; making four thousand two hundred and sixty-nine volumes. Each impression of these contained about a thousand copies, on an average. Thus the society previous to A. D. 1715, that is, in about seventy years, had sent forth four millions two hundred and sixty-nine thousand volumes and tracts.' Of Barclay's Apology, 'they published an edition of twelve thousand; and of these ten thousand copies were distributed *gratis*.'

Of the mass of these works, we cannot take shame to ourselves, that we know nothing, and can give no opinion. But the principal Quaker authors, with Penn at their head, deserve to be mentioned with respect. Penn's letters and 'maxims' are full of wisdom. His 'No Cross, no Crown,' is a powerful work on self-denial, and,—written as it was by a youth of twenty-five, in prison, is,—with all its practical wisdom, and its hundreds of quotations from heathen authors, of every country and age, a book, not only worthy of notice, but of admiration. At any rate, with such tracts as were sent out, and with the impulse of gratuitous distribution, Quakerism spread rapidly. It soon numbered thousands of adherents in England, extended to the continent, and planted itself in America. In a little time, the extravagances of its new and zealous converts disappeared, and it settled into a system of fixed institutions, sober morals, and industrious habits. The number of its members, in England and America at present, is reckoned at more than half a million.

II. We turn now to a brief notice of their opinions on the institutions and doctrines of religion, on the maxims of christian conduct, and the usages of a religious life.

If these *usages*, to notice them first, shall seem to indicate an excess of zeal and scrupulosity about indifferent matters, it should be remembered that there were abuses in almost every department of life, sufficient to account for, if not to warrant them. It was an age of extravagance and luxury; and *they* thought it an age of ambition, and priestly domination. Hence, the simplicity of apparel, and, to secure this, one fixed fashion of dress. Hence the aversion to

amusements, and to all the forms of conviviality, as drinking healths, &c. Hence the 'plain language,' and the refusal to give titles. And hence their refusal to be married by the clergy. It is true that they maintained their views on all these points by argument. But fashions do not often come by the way of argument. It were well if opinions did.

The *maxims* of the Friends touching the unlawfulness of war and of civil oaths, are well known; and most certainly, both of these popular customs have been attended with evils and abuses, sufficient to urge men to almost any extremes of opinion. The *doctrines* of Quakerism will detain us a little longer.

The most prominent of these, undoubtedly, is the following; *that there is given to every man an inward light to direct him into the truths and duties of religion.* This light, or spirit, or guide, for it has various names, is also variously represented. It reveals what is true; it impresses what is already revealed in Scripture; it imparts the true sense of virtue and excellence; it often gives intelligible intimations or impulses in the daily course of life. If it be asked, what is this light? the writers on the subject answer, that it is the influence of God, of Jesus Christ, of the Holy Spirit. Sometimes they represent its operations as supernatural, and, indeed, Barclay is very strenuous in denying that it is a natural principle. On the other hand, Penn often treats of it as if it were perfectly coincident, if not identical, with reason and conscience. He very frequently calls it 'the light, the law, the life, *in the conscience.*' He quotes abundantly the maxims of the ancient heathen, which are nothing else but the maxims of reason and good sense, as evidence of this light.

It will be seen that in all this, there is only one idea, which distinguishes the Friends from the body of Christians, viz. that of immediate revelation, or sensible impulses. In the divine influence, we *all* believe; but not in supernatural or miraculous influence. It will be found, however, that on this point too the Friends differ from us less than we may at first imagine. In speaking of immediate revelations, their writers very seldom advert to any thing miraculous. They bring forward no new truths or facts in the general theory of religion. They have not, like Swedenborg, introduced a new system, new revelations of futurity, &c. But the revelations

of which they speak, are only the stronger impression, the inwrought, perhaps we should say, the self-taught conviction of things, which are found in Scripture, or in the prevailing moral sentiments of mankind. These stronger impressions and convictions, it is true, they refer to the Spirit of God; but in what does this differ from the prevailing doctrine of Christendom? They say, indeed, that, independently of a written revelation, there is in every man a light sufficient to guide him to salvation. And what is this but the very doctrine of Scripture; viz. that 'they who are without the law are a law to themselves?'

Indeed, it is when this doctrine of revelation is brought down to be a matter of fact, either in the inspirations of their speakers, or the intimations, which are received in the daily conduct of life, that we find the more distinctive peculiarities of Quakerism. Every Friend, who speaks in the congregation, believes himself to be moved to that act, and to what he shall say, by a real and direct inspiration from God.

With regard to intimations in the daily conduct of life, we must not speak without restrictions and cautions. On this subject, there is a difference of opinion in the Society. A small, but very respectable portion of the Friends, advocate these intimations; and it is certain that some of the early leaders in the Society, especially Fox, professed constantly to experience them. It may be said, that they were guided in matters of religion; but are not our daily duties matters of religion? No Quaker believes that inspirations have ceased; no one believes that the *ancient prophets* enjoyed any advantages from inspiration, (in kind, though they might in degree,) over the humblest member of their society,—and why should they suppose that their own prophets have any such advantage over them? Mr. Brownlee very unfairly states the question, between the Friends and other Christians, to be, 'whether every Christian is directed by a supernatural influence, in his every word and action?'—and says, 'that the affirmative of this is taken by every Quaker.' Now, it may fearlessly be said, that no Quaker does, or ever did, affirm any thing that is stated in either part of this question.

But, whatever may be the ground for these views of daily guidance, it may be proper to state them, as they are claimed by a part of the Society, and have thoroughly agitated the

whole body. They believe this guidance, then, to extend to all the questions of human duty. Whether they shall take a journey; whether they shall pay a visit, and where; what shall be the employment of the morning, or of the evening; they conceive to be often suggested to them by some secret and almost indefinable influence from God. A tendency to something is created,—a state of mind is produced, they know not how,—not by reason, not by reflection, but by some higher principle;—and this tendency, this state of mind, guides them surely, not in solving, but in determining, the often difficult questions of prudence and duty. If they counteract or disobey this influence, they are unhappy,—if they return to its guidance, all is light and peace. They do not hold, by any means, that every man who bears the *name* of Quaker is thus directed; nor that any are, as Mr. Brownlee alleges, 'in their every word and action,' led by this guiding principle; but that all may be; and that all who are not, may, by waiting and watching, by self-renunciation and tranquillity of mind, and growing purity, be led better to understand and follow its dictates.

Yet, after all, this is not very different, perhaps, from what many Christians have believed; though we think, indeed, for ourselves, that a nicer analysis of the human mind, and a farther consideration of its waywardness, of the power of imagination, of the offices of conscience, things as yet but ill understood,—would lead the devout Quaker to a different result.

We say that *many* Christians entertain views on this subject not very unlike those of the Friends, whether the inspirations of their publick meetings, or the intimations of daily life. Nay, Mr. Brownlee himself, with all his zeal to beat down this doctrine of immediate suggestions, or revelations, admits just about as much as the Quakers would desire of him; and, at the same time, something much worse than they would desire. For he not only believes in 'the secret of the Lord being sometimes disclosed to them that love him,' whether by 'the ministration of angels,' or by 'the Divine Comforter,' he does not undertake to decide,—he not only believes, yea, he 'cannot work his mind up into a state of philosophical insensibility, cold enough to doubt,' that there are 'impressions' from 'invisible agency,' 'presentiments,' 'premonitions,'

&c.;—but he holds even to the influence of demons on the mind. Very shrewd spirits he supposes them to be,—very sagacious and skilful in their operations on the human mind, 'since they have been studying it,' as he tells us, 'these six thousand years!' It would not be very philosophical, perhaps, to deny the possibility of influences, about which we know nothing. But this we may presume, at least;—if 'myriads' of these beings are 'brought into action' upon the human mind, they might be expected to have less respect for its laws than better influences would. And in just such proportion does the doctrine of demoniacal influence open a wider field for credulity and fanaticism, than any form of the doctrine of divine influence.

Connected with the doctrine of the 'inward light,' is the value of a written revelation. On this point, Mr. Brownlee boldly charges the Society of Friends with Deism. But on what grounds? Does the Society deny the inspiration and authority of the Scriptures? By no means. It only maintains that the same Spirit, which guided the sacred writers into all truth, guides them also into the same truths. This may be called an errour, but it is not Deism. The Friends constantly assert, that the 'light within' will never contradict the outward revelation; though they maintain that it is an independent source of knowledge. And there is a very important respect in which it is so. There is a sense of right and wrong, which, if it were unphilosophical to say, is implanted in our nature, is yet always developed by it; there is a conscience, a moral sense, which is independent of the Scriptures, and to which the Scriptures themselves appeal in confirmation of their claims, and which they do, therefore, so far constitute a judge of their claims. The argument from the *internal evidence* of the Scriptures, as it is called, is founded on the correspondence of their precepts to this inward, moral judgment, or light. There is a sense, then, in which this light is superiour to the Scriptures. Our conscience *can* do without the Bible,—it can lead us to virtue and to heaven,—it does, we doubt not, lead many heathen thither; but the Bible *cannot* do without our conscience. Without the light of conscience, it is 'a dead letter,'—without a moral nature to address, it means nothing.

On this subject it seems to us that there is much cant, and superstition, and will-worship. 'To the law, and the

testimony,' it has been reiterated, and 'the Bible! the Bible!' it has been exclaimed, till men seem to have forgotten that there is any other source of knowledge,—to have forgotten that the Bible can no more be understood, without an inward light or conscience, than a book of philosophy can be understood without reason. We are aware that the great Protestant plea, for the use and sufficiency of the Scriptures, may have brought in something of this feeling. But we think that there has been an unusual prevalence of it in later times, and in our own country. It is certainly true, that the Puritans and Presbyterians have been much given to making abstruse and technical systems of theology; and our preaching, in consequence, and all our religious discussions, have been too metaphysical, controversial, textual,—without sufficiently going out into the great principles of right reason and moral conviction. Indeed, we think that this was much more the practice of the early Protestant writers, than of the orthodox teachers of our own day. If we mistake not, the fathers of the Protestant English Church much more frequently entered into large and liberal views of things,—much more freely recognized the principles of right reason, and of generous and good feeling in human nature, than is now found to be common.

It is therefore true, as the Friends urge, but is too much forgotten, that God hath spoken in our hearts as well as in his word;—that without this light, and spirit, and power, of his own imparting, the revelation of his will, in written characters, would be altogether in vain. We reject, it is true, every thing supernatural in this Spirit, or influence of God in the human soul, and thus far dissent from the Friends; but we say that there is a foundation for much of the language, and of the doctrine, which they have set forth on this subject.

To this subject Mr. Brownlee constantly recurs, and with abundant crimination. 'Their leading tenet' he says, 'elevates their revelations above the Bible; and the Holy Bible is made to sink to a secondary rule, liable to be interpreted by their revelations, and obeyed only so far as it corresponds with their impulses.' And for these observations, he quotes page 515, vol. ii, of Penn's Works. We have turned to the page referred to, and find nothing to vindicate any of his remarks,—least of all, the severity of the last clause of the sentence.

But we find such a passage as this,—enough perhaps to satisfy Mr. Brownlee's easiness of conviction. 'Nor do we say that those essential things relating to faith and godliness, mentioned therein, (that is, in the scriptures,) are by us to be slighted or contradicted, or that the light and spirit we are led by, doth or can lead to any such thing; for by its holy discoveries and convictions we are made acquainted with them; and our faith concerning them is firm, and they are thereby made our duty, and such is their correspondence and agreement, that from an inward assent and living Amen, from God's light in our consciences do we testify of their truth, use, and dignity.'

With regard to the Trinity, the Quakers have of late fallen under what are thought to be heavy accusations. We wish it were more evident than it is, that they held the obnoxious views which are imputed to them. They certainly were not Trinitarians according to the popular creed. They carefully avoided all language of human invention. It was against this language, that Penn wrote in his 'Sandy Foundation Shaken,' rather than against every possible notion of a Trinity. In his 'Innocency with her open Fan,' and his 'Key,' he asserts, in as strong and decided terms as can be devised, the absolute Godhead of Jesus Christ; and in the same manner he speaks of the Holy Ghost. But 'though *nominally* distinguished,' he says, 'they are essentially the same divine light.' The views of the early Friends, indeed, seem to have approached nearer to Sabellianism than to any other system; and this, though stigmatised as one of the heresies, we are inclined to think is about as good Trinitarianism as the mass of orthodox people hold. Any other Trinity than a modal or nominal one, (that is, one being acting in three characters,) must, to a plain mind, nay, to any mind, we suspect, be Tritheism. Every orthodox understanding, we believe, is either in the extremes of flat Sabellianism or Tritheism, or is hovering in the shadowy region between, without finding any fixed position in which it can rest for a moment. These difficulties the Friends have avoided, by rejecting all human language and speculation, and adhering to simple and practical views of the subject. There is one God,—one being,—one person. He manifests himself as the Sovereign and Father of the universe; he dwelt peculiarly in Jesus Christ,—he made the body of our Saviour the vehicle of a gracious mani-

festation to men,—that spirit which he gives to all good men, he gave to Jesus 'without measure;' he sheds forth his influence upon the human heart, under the name of the Holy Ghost,—or, God, acting in this character, is called by this name.

The horrours into which Mr. Brownlee is thrown by this part of the Quaker writings,—the exclamations and points of admiration, and the ominous chasms in his sentences, are truly amusing. 'His impiety,' he says of Penn, 'carries him the audacious length of asserting that our doctrine of the Holy Trinity is absurd! And, bolder than Voltaire or Priestley, he demands, "whether if God did beget a son, that son had not a beginning? If the Holy Ghost proceeded from both, is he contemporary with the Son?" Very proper questions certainly; but how is Mr. B. affected by them? Why thus,—'. . . . . But my pen refuses to pollute my pages with more . . . . . Oh! my God! Is it thus that his unclean spirit blasphemed against the "eternal spirit" who does proceed from the Father and the Son!—And against "the only begotten Son of God, whose goings forth have been of old from everlasting?"'

The doctrine of Atonement, Mr. Brownlee charges the Quakers with denying in 'the most positive and unqualified terms.' And how does he prove it? Why, 'they do deny the most holy Trinity,—they take away the personal distinction,' &c. 'And oh! their sentiments on the Atonement are dreadfully consistent with these other opinions!' On this point, let us hear the apologist, Barclay. 'Forasmuch as all men who have come to man's estate have sinned, therefore, all have need of this Saviour to remove the wrath of God from them due to their offences; in this respect, he is truly said to bear the iniquities of us all in his body on the tree, and therefore is the only Mediator, having qualified the wrath of God towards us.' We have found no evidence, that Penn held an opinion so offensive as is here expressed; yet he speaks of 'Christ's sufferings in the flesh, as a sacrifice for sin,'—as being an article of their belief, which was 'uncharitably' denied to them. And moreover, 'we declare,' says he, 'that we know of no other name than that of Christ the mighty God, by whom atonement and plenteous redemption comes.' 'But all the world knows,' says Mr. Brownlee,

that words and phrases are one thing, and that ideas attached to them are another!'

It is to be allowed, indeed, whatever we may think of the illiberality of this remark, that the Friends do not *now* hold, at least not in this country, an atonement which would satisfy the Calvinistick views of the subject. Perhaps they never did; though we can scarcely see, what less Barclay's language imports; and Penn too, though he wrote, in 'The Sandy Foundation Shaken' against the popular ideas, wrote not against all possible ideas of an atonement; and in other parts of his works he distinctly admits the outward sacrifice of Christ to be available to our salvation,—not indeed as a propitiation, but as a means.

The Quaker views of atonement, as of every other doctrine, were indeed modified by their views of the inward light, and the earnestness with which they contended for them. In the strong grasp with which they clung to these, every thing else was more loosely held. Their views of many popular doctrines, indeed, were general and vague, but still we think they were about as much and as often orthodox as otherwise. But however this may be, we have a right to ask Mr. Brownlee what his business was, in giving an account of Quakerism, but to interpret ideas by words,—the sense of the early Friends by their writings.

With equal fairness, Mr. Brownlee charges the Friends with denying the resurrection; because they deny 'a fleshly resurrection,'—because they say, that 'dust cannot be eternal,' 'as if' says Mr. B. 'the Almighty cannot make matter as well as spirit eternal!' The language of Penn is explicit. 'We deny not, but believe, the *resurrection*, according to the Scripture, not only from sin, but also from death and the grave. It is enough that they [that is, the Friends,] believe a resurrection, and that with a glorious and incorruptible body, without farther niceties; for that was the ancient hope.' 'But they soon after,' says Mr. Brownlee, 'came out against the resurrection of the same body that was laid in the grave.' What, then, will he have? 'A glorious and incorruptible body' will not satisfy him; and the alternative would seem to be an earthly and corruptible body. And Mr. B. really thinks it heinous in the Friends, to deny that it is 'the same body that was laid in the grave!'

But we cannot dwell longer on the doctrines of Quakerism. On the doctrines of election, reprobation, and perseverance, the system is decidedly anti-calvinistick. The Friends in general have been averse to speculation; wisely jealous of popular dogmas and creeds; liberal and practical in their doctrinal views beyond most of the sects around them. Their noble rejection of the school divinity, in the seventeenth century, is to their honour. Their consulting, in its place, the Scriptures and the dictates of their own sense, put them on several subjects in advance of the age.

The *institutions* of Quakerism we must not pass without some brief notice. Their care for their members and provision for the poor, which are matters of institution and system with them, are truly Christian and admirable. Their impromptu instruction, if we may call it so, has tended very much, we think, to give a *practical* character to their religion; for no one can deal out abstruse speculations from the impulse of the moment. Their silent worship, as well as unpremeditated speaking, we must say, seem to us fitted for a more improved state of society than we have yet seen. Few men can meditate profitably without aid, or speak wisely without preparation. Their admitting females as well as men to speak in publick does sorely offend our orthodox prejudices, we confess, as well as enlist Mr. Brownlee's 'virtuous indignation' in behalf of his sex. But if it is an offence, it is an offence against taste, not against principle. And truly we have seen the time in the sanctuary, when our ears would have been relieved, if not our hearts, by the mild and gentle voice of woman; and when we would rather have risked the loss of our dignity than of our patience.

Our readers need not be informed that the Friends reject the ordinances of Baptism and the Lord's Supper. They do so on the ground that these rites were designed to be temporary, and to vanish on the complete introduction of a more spiritual dispensation.

We have not room for a full exhibition of their arguments on these subjects. Clarkson, in the close of the second volume of his 'Portraiture of Quakerism,' has given a very just, though as usual, diffuse exposition of their views of the Lord's supper,—a book to which we refer our readers as more accessible than the old Quaker writers. Mr. Clarkson gives this

exposition, as he states, in order to bespeak the public indulgence for the scruples of the Friends, and we must allow, that in their arguments, they have put in a fair claim for such indulgence. Some of their reasons are briefly as follows. At the time of the first supper, which our Saviour ate with his disciples, he instituted another ceremony with as much formality, say they, and as express injunctions of observance, as he did the communion. The ceremony alluded to was washing the disciples' feet. This is now neglected as a Jewish custom; and so,—is the argument,—should the other be. If we turn to the ministry of the Apostles, it is true they directed, 1 Cor. xi. or rather the Friends would say, permitted this ordinance to be observed, but not more decidedly than they directed the early Christians 'to abstain from meats offered to idols, from blood, from things strangled,' &c. which prohibitions are no longer considered obligatory. It is maintained, moreover, that the appointment or permission of Paul in the xith of Corinthians, to celebrate the supper, limited it to certain times,—viz. 'till the Lord come,'—which, say they, would not have been annexed to the inculcation of a perpetual observance. As thus,—it would not be said, ye shall show forth the divine goodness in publick worship and thanksgiving, *till the Lord come.* They suppose that the coming of the Lord, here spoken of, is his coming in the spirit; or at the destruction of Jerusalem. And they add in favour of the latter interpretation, that, as the Jews at that time were to be scattered among the nations, there would be less occasion and inducement to yield to their prejudices by the permission of Jewish rites. These reasons have plausibility if not force. And however insufficient we may think them, they undoubtedly claim our indulgence and charity. A man like our author,—it is a weariness again to recur to him,—who has measured all his creed with the lines of demonstration, may see nothing but perverseness and heaven-daring presumption, in the Quaker's departure from the usages of the body of Christians. But the wise and discerning will judge differently. For, while they perceive that the mass of mankind often conclude from insufficient reasons, they know that few or none are decided by reasons that *seem* to them insufficient.

III. But we have not yet done with Mr. Brownlee. He has not misrepresented only,—he has traduced one of the

worthiest communities in christendom. He has attempted to unchristianise a class of men, who have probably done more honour to Christianity than any other. We mean what we say, when we aver, that his book is one lengthened piece of defamation, in which he not only assails the opinions, but constantly impeaches the motives of all the ancient writers, and strives to fling odium upon the whole modern sect of the Quakers. This is a work, against which we believe that every christian man ought to enter his indignant protestation. And we had thought that every christian man would do so. In fact the book seemed to us to carry its own antidote. But we find, to our surprise, that it is taken up, and reviewed, and recommended,—defended in its statements, commended, even in its spirit, and worse than all, we were ready to say, praised for its style; and in fine, that it is giving a new tone to the feelings of many christian people in this country. There had been a kindly feeling, as we have already observed, towards the Friends; but the good honest people of the land, who know and can know very little about the matter, are now told that there is a new object for their orthodox indignation; that there are new abominations in the land for them to lament over,—new subjects on which to lavish their holy compassion and horrour. Truly, this *disease* of orthodoxy must be of a very active nature, and sorely in need of some further vent and discharge for its superabundant secretions, when it breaks forth, so readily and on such slight provocations. There is a gratuitousness in this attack on the pacifick society of Friends, which indicates that the energy of the controversial spirit is greatly in excess, or that it has failed in every other quarter; or perhaps a combination of both causes. And what is the grand offence of Quakerism? Of what is the society of Friends guilty, that it is all at once to be denied its christian name and standing, and to be put under the ban and abhorrence of the christian world?—that christian men as they pass by its borders are to shake their heads with oracular solemnity, or in mournful wise, and to say aha! aha! Are the Friends disturbing their neighbours with the noisy zeal of proselytism, or the loud utterance of anathemas? In this day of dissension, have THEY too been guilty of the heresy of promoting jealousy and strife among their brethren?—the heresy of introducing suspicion and distrust into families and of

breaking asunder the tenderest ties of social life? No, to their peculiar praise be it spoken, they have done nothing of all this. Shall we, then, find the matter of their accusation in their past history? It will be prudent for us all, of every sect, to keep ourselves quiet about the past. But surely, if there is any class of Christians, who may look their records in the face, it is the society of Friends. The time has not fully come, perhaps, for their merits to be estimated as they ought, by the body of Christendom. But it will yet be told, when a better Reformation has passed over us, than has yet been experienced,—it will be told that in an age, when the business of nations was war, the society of Friends stood alone in the maintenance of the great *pacifick* principles of Christianity; it will be told, that when almost the whole of christendom asserted the right of persecution,—when the Puritans, who denied this right, still exercised it,—this class of Christians alone abjured both the right and the practice,—that they *never* persecuted! it will be told, that when bleeding Africa lifted up the cry of her wrongs to heaven, these friends of humanity stood foremost in the noble cause of her relief and deliverance. And, wherever the memorial of liberal and unostentatious charity is precious, will be recounted the history of their generous efforts and contributions for the poor, and the sick, and the oppressed, and afflicted. And the story of William Penn, too, among the wilds, yea, and among the wild men of Pennsylvania, will be told;—a story unparalleled in the history of civilization, and constituting, as Voltaire says, 'the true golden age' in the history of mankind. Yes, these things will be told, when the phantom of a heartless and self-complacent orthodoxy shall have 'strutted its hour' of anger or pity, and passed away from the earth. What then, we ask again, is the offence of this society? Is it to be found in their daily habits, in their social character, in their intercourse with one another? On these points even in the meagre paragraphs of qualification, which have fallen from their accusers, we find it admitted that they enjoy the fair reputation of 'justice, integrity, honesty,'—that 'their kind and amiable manners have secured them a right to the title of Friends!' and without going any farther, with quotations, we might fearlessly challenge any orthodox community upon the face of the earth to put in a fair claim for this simple eulogium. We find

ascribed to them, also as a body, not only kind affections, but these,—'polished, diversified, disinterested,'—tenderness of friendship' moreover,—and 'EXEMPLARY PHILANTHROPY!' 'But alas!' these are only 'the graces and accomplishments of nature,' and though a large portion of the Bible is occupied with inculcating just such 'graces and accomplishments,' yet if their possessors are not Trinitarians and Calvinists, 'the finger of revelation writes *tekel* on their collective glory.' This is the dreadful crime alleged,—that the Friends are Unitarians and Arminians, and have nothing but good works and good affections to recommend them. We say alleged, for the charge is scarcely supported. We have the best reasons for believing that the body of the Friends at this day, on both sides of the water, are nearer to Trinitarianism and Calvinism than to any other systems.

But whether they are or not, this causeless and gratuitous condemnation of them, passes, we believe it will be felt, quite beyond the ordinary bounds of human presumption. Nay, these amiable people undertake to console their Quaker brethren for all this treatment, by telling that they feel 'no scorn' for them but only 'pity,' that they 'feel for them, and love their souls,' &c. Mistaken men! might we say to them, —weep not for them, but for yourselves and your children,— weep for your divided communities,—weep for the selfishness and hardness of heart and dissipation, that are found among you;—and when you have surpassed the Friends in sobriety and kindness, and care for one another, and universal philanthropy, and unostentatious piety, it will be time enough to bestow your compassion on those that need it more than you do. Nor yet have their accusers confined themselves to the usual and harmless duty of 'bearing testimony,' or of *feeling for them*, but have actually ventured to hint, and gravely to hint, that the Friends ought to be considered as occupying missionary ground,—to lament that 'the preachers of the everlasting gospel *to every creature*, in these sublunary dominions, should seem to make the case of *the Friends* an exception to the privilege and authority of the mandate, and though situated in the vicinity of their abodes, should employ no measures to loose the fetters that bind them,—it is feared, to the doom of them that obey not the gospel of God!!' Here is a fine field for missions,—so near,—so inviting,—the

poor people all bound in fetters and ready no doubt to bless their deliverers! The authors of this suggestion seem indeed to have one mark of sanity left them,—they seem to anticipate the indignation of the publick,—they expect that their accusations will be written in letters of '*English*,' if not in those of 'Greek, and Latin, and Hebrew.' We hope if it is *not* written in 'Greek, and Latin, and Hebrew,' it will be only because they are not the ordinary vehicles of human thought, and indignant human feeling.

We have now finished what we proposed to offer on the history, principles, and religious claims of Quakerism. On its present state and prospects, we had designed to offer some observations, but we perceive that we have left ourselves no room for an extended discussion.

The same progress of opinion, we may remark, is developing itself among the Society of Friends, as among almost every other denomination of Christians. The pioneers in this reformation, too, sustain the usual lot of reproach and excommunication. The Society, indeed, is casting out, as unworthy, some of its best and most intelligent members; but we do not see how, in consistence with the true and strict principles of Quakerism, it can act otherwise. We know, that, as usual in such cases, reflections are cast, and fault is found on both sides. And we know of no better way of resolving the matter, than to say, that excommunication is the homage of the many to rules, and the release of the few, that, free from incumbrance, they may run with greater speed the race of improvement. Christianity was excommunicated by Judaism; the Reformation, by Popery; and the liberal principles of modern times share the same fate from Orthodoxy.

With regard to the prospects of Quakerism, we should not express ourselves without some doubt. The great question seems to us to be, whether it is capable of considerable modification, and yet of maintaining a character distinct from other systems. For to us, it is quite clear, that enlightened and liberal minds will not long consent to its restrictions from innocent recreations, from lawful accomplishments, from the privilege of marriage where taste and inclination direct, and from mutual worship with their fellow Christians.

Indeed we believe that in the progress of society, it is already found that some of these restrictions are attended with the most unhappy effects. After a certain point of improvement and intelligence, the restraint which superstition imposes and reason cannot defend, only exasperate the passions to extravagance and excess. The youth, as soon as he escapes from parental control, will compensate himself for every arbitrary and irrational restriction. Under the influence of these causes, there is reason to fear that the Friends are already declining from the high ground of good morals which they have hitherto occupied.

But however this may be, Quakerism has undoubtedly served a useful purpose in the licentious age in which it originated. And if it has nearly accomplished the end for which divine providence raised it up; if it is yet to be amalgamated, as surely it is lawful to wish that all other sectarian distinctions might be, into the great and general system of Christianity, it will have the merit of having been inferior to none of its contemporaneous systems, in advancing the cause of human virtue, improvement and happiness.

ART. II.—*Constitution of the Society for the Promotion of Theological Education in Harvard University; with a Circular Address,* 1825.

IN the year 1816 an attempt was made to increase, or rather to create the means of thoroughly educating young men for the ministry, at Cambridge, which place was chosen on account of the library and other literary advantages which are there accumulated. About thirty thousand dollars were given for this object by benevolent individuals, and the income of this sum has hitherto been chiefly appropriated, under the joint management of the Corporation of the College, and of the Trustees of the Society, to the support of a few young men, who have been pursuing their theological studies at Cambridge. With the growth of our community however, and the rapid progress of those liberal sentiments

which, it is well known, are held by those who give theological instruction in Harvard College, the infant institution has by no means kept pace, and it has been the cause of much regret to the friends of what we consider pure Christianity, that the means of supplying so important and so urgent a demand of the publick as well instructed clergymen, were so very limited. We are sure then, that many will sympathise with us in the satisfaction we feel, that a new effort is now making to place the institution on a more respectable footing, and in a situation to answer more nearly to the demands and the necessities of the publick. A new constitution has been framed, and the gentlemen who, according to its provisions, have been chosen directors, have issued a Circular Address, stating the deficiencies which are felt in the means of theological education, and requesting the necessary aid to supply them.

We trust this appeal to the liberality, or we might perhaps more properly say, to the good sense and discernment of the publick, will not be lost; and we are sure it will not, if the application be rightly understood. For what is it that is asked for? Not an alms, not money to be transferred from the pockets of the rich to those of the poor, not a donation which can be requited only by thanks and gratitude; but the publick is asked to supply the means of satisfying its own wants; every man who feels the importance of religion, who looks upon himself as an accountable being, is asked to contribute something to enable those who have the proper talents and disposition to devote themselves to the study, the understanding, and the development of the truths, evidences, doctrines, motives and consolations of Christianity. And is this charity, or is it that wise foresight, which seeks to secure its most valuable blessings by a judicious employment of its means? What other security is there for society than religion? What other security has the rich man for his wealth, or the poor for his hopes, or any man for his life, and whatever makes life valuable? If its truth be denied or forgotten, of what horrible excesses do not men become guilty? If its doctrines be corrupted, of what degrading superstition do they not become capable? The only unfailing preservative against the worst crimes and most debasing superstition, is a pure religion, and the only means of maintaining its power in

society, is to give a proper education to those whose lives are to be devoted to defending and enforcing it.

But every body in our enlightened community acknowledges the truth of what we are saying, and will reply to us, 'have we not given evidence enough already of our disposition to support religion; have we not given a large sum in addition to the means previously collected at Cambridge for the express purpose of encouraging and educating young men?'

In answer to this question we beg leave to state, that theological instruction has hitherto been given to the young men, who were devoting themselves to the profession, by only one professor in the college who was exclusively devoted to them. The labours of the other professors of the faculty are required, by their statutes, to be given principally to undergraduates, and whatever they have done for theological students, has been in a great degree, voluntary. They have honourably toiled in a cause in which they felt interested. But there are several almost necessary branches of theological education for which no provision whatever has yet been made, and the only fund, which can now be applied to the purpose of remedying these deficiencies, is the sum which was subscribed a few years ago, and which in that case must be diverted from its present use. Is this a proper dependence for our community? Is it fit that we should rely for the education of our ministry on the voluntary, unrequited labour of the professors of the College? Is it worthy of a wealthy and prosperous community to rest satisfied with so imperfect an establishment? Is it just to require, or possible to obtain a clergy of such high attainments as are demanded among us, if more sufficient means are not provided for their acquisition?

If it be asked, how so much has been actually accomplished; how so many young men have been sent out prepared to fill the stations, which have been so rapidly vacated in our churches, if such be the deficiencies in the means of their education; we answer, that it has been done by the most careful and judicious husbanding of these scanty means, and by the most honourable individual efforts; efforts, which the publick can hardly expect should be indefinitely continued, unless it shows itself willing to appreciate and second them.

We have another answer still to make, viz. that much as has been accomplished, very much was necessarily left undone, which it was in the highest degree desirable to effect. It has come to our knowledge, and we doubt not to that of many of our readers, that many churches have been long unsupplied with pastors; many parishes, after waiting in vain for a minister whose views suited their own, have resorted to other institutions for supply, rather than be longer without the ordinances of religion, and the instruction which might have been given in a manner more satisfactory to them; and many more parishes, in different parts of the country, are now desirous of what they cannot obtain, a clergyman, whose liberality of sentiments will harmonize with their own. Many young men too, who would gladly have availed themselves of the advantages offered by Cambridge, have been compelled to go where they could find more abundant pecuniary resources. It ought to be generally understood that the progress of rational Christianity, of what we conceive to be true religion, has been very rapid within a few years; and if means were provided for educating young men at Cambridge, the growth of the school would indicate the state of opinion among us, instead of being, as it has been, an insufficient and imperfect establishment.

The wants of the school are briefly enumerated by the Directors in the Circular before us, which particularly urges the importance of a building for the use of theological students; and in addition to this they say,

'We need foundations for two more *Professorships*. At present there is but one Professor exclusively devoted to the School, the Professor of Sacred Literature. For instruction in the other branches of theological education the students are dependent on the officers of College, in consequence of which, it is found that Ecclesiastical History, and the Pastoral Care, do not and cannot receive the attention, to which they are entitled in such an Institution.

'To give the students every advantage it is also necessary, that a distinct and liberal appropriation should be made for the purchase of *Books*, to which the present funds of the Institution are not equal. It is true, the library of the College, which is open to the School, is the largest in the country, and particularly rich in theology; but it is also true, that no provision whatever is made to supply it with the modern works in this department; many of

which are highly useful, and some of them absolutely indispensable, to such an education for the ministry, as our churches now expect and require.' p. 15.

On this subject of the library we think more might have been said to advantage, for we cannot but regard an extensive theological library as of the highest importance, not merely to the welfare, but to the very existence of the institution.

In this opinion it is believed all will coincide, who have any interest in the subject of theological education, any acquaintance with the vast field of knowledge, which the theological student ought to cultivate, or any just sense of the value of the labours of the wise and the learned, who in past ages, and at the present day, have devoted themselves to this most important pursuit. It might seem then superfluous to urge upon the attention of any one, the necessity of providing for this first want of the student; but there are some ideas prevalent in a considerable portion of the community upon this subject, which we think it important to attempt, at least, to remove.

In the first place, it is very commonly thought, that the library of Harvard College, to which the theological students may have access, is sufficient for all purposes of study. It is said to be particularly abundant in the theological department. Perhaps it is so, but it can only be by comparison with its many and great deficiencies in other departments; and any one, who has had much occasion to resort to it, must have had reason to complain of frequent want of success in his application. It often happens that a book cannot be obtained, though belonging to the library,—it has been already called for and taken out. This will not excite surprise, if the very liberal manner in which the use of the library is permitted, be for a moment recollected. All officers, students, and resident graduates of the University, and all regularly ordained clergymen within ten miles, have the privilege of taking, some a greater and some a less number of volumes, so that, in term time, from a fifteenth to a twelfth of the whole library is in constant use. It is believed that this statement rather falls short of the truth, than exceeds it, and certainly there are very few libraries in the world of which an equal proportion is constantly out. It should be observed also, that owing to the unavoidable scantiness of the private libraries of many of

our most respectable clergymen, the theological department is in great demand, and books are often retained for a long time by an individual, which are wanted by many. Much inconvenience has been experienced from this cause, and would be, even if the library were so rich as to possess a copy of every book of importance in the profession. But in a theological school, many copies of the same work will, of course, frequently be needed at the same time, by those who are pursuing the same studies. There are then two important defects in the college library, regarded as a library for a theological school: first, very many books of great value in the profession are utterly wanting; and secondly, there are not copies enough of the works it does possess to supply the necessary wants of the school.

2d. Another suggestion, perhaps still more common, goes more generally into the question. It is very frequently asked, 'what is the use of so many books? Nobody can read them all through, in the course of the longest life, and if they could, it would be little to their advantage; how then, can you expect a young man to make use of them all, in the three years which he is to devote to study in your school?' Many are inclined to be a little incredulous, when they hear it said that there are great deficiencies in the largest library our country possesses; but it is obviously impossible that twenty-five thousand volumes should comprise all the books of all ages, nations, languages, and subjects, which may be of use to us at the present day; and though we cannot point out in detail all the uses to which such copious collections may be applied, yet it is easy to conceive of the chagrin, which must be felt by him, who is stopped in an interesting and important pursuit, for the want of a book which the best libraries of the country cannot furnish. Such cases are by no means of rare occurrence, and every one who has been engaged in researches, not merely on theological, but on almost any other subjects, has found it impossible to procure the necessary books. It is not for students merely that a large library is wanted; the professors cannot obtain the requisite knowledge without it. And in inquiries into subjects, it is very rare that any books are to be read through, though it may be absolutely necessary to consult a great many, and the failure of a single volume may render unavailing, much of the labour which has

been devoted to the pursuit; and it should be observed, that it is precisely the labour of the most profound and industrious, of those whose efforts would be most honourable to themselves, and most useful to their country, perhaps to their age, the results of whose studies cannot be estimated by calculations of the cost of any number of volumes, whose researches are most liable to be interrupted and rendered useless by the lamentably great deficiencies of our best libraries.

But another objection may perhaps be made to all these efforts at improvement, by a class of men, who are commonly called *practical*,—men whose discretion ought to control the ardour of the enthusiastick scholar, and to check the extravagance of those who are inexperienced in the ways of the world. What need, they will say, of more books, or of more learned divines, than we have had? We have done very well thus far, and we have no disposition to reproach, with want of learning, those under whose ministrations we have grown up. Neither, we reply, have we. None can respect the unstained character of our elder clergy more highly than ourselves; and it is no reproach to them to say, that with better means than were furnished to them in their youth, they would have acquired more and earlier knowledge of the Scriptures, and they themselves would be the last to make their own attainments the limit of improvement. Upon the supposition, that the amount of knowledge to be acquired remained the same, it would be very desirable and important that our means for the acquisition of it should be increased. But theological science, like every other species of knowledge, has made great advances within the last century, or even the last half century; and unless we are willing to fall far behind our age, we must make greater exertions than were necessary for our fathers, to retain a respectable rank in theirs. But what efforts can be reasonably called for, unless the means of exertion be supplied? Books are the repositories of knowledge, and if learning be desirable in the ministry, or in any other profession, they are, in the present state of the world, indispensable. In theology, perhaps, a greater number is requisite than in either of the other learned professions, for religion has always been, and of necessity always must be, a subject of deeper interest to men than any other; it embraces a great variety of kinds of knowledge, and many of those kinds of a difficulty not easily

overcome. Hence it has always been the case, that the subjects connected with it have employed the lives of great numbers of studious and pious men, and the quantity of valuable works has gone on accumulating continually. If we are desirous of ascertaining the truth then, if we wish that the labours of those who have preceded us should not be entirely lost, we must spare no pains to obtain the results of those labours as contained in books; and if we would not remain stationary, while all around us are improving, we must know what others, engaged in the same pursuits, are accomplishing.

There is another ground of objection, which we have heard urged against efforts to promote the truth, by men whose sagacity and experience deserve high respect. Looking back upon the history of religious opinions among us, these gentlemen perceive a great and gradual change, which they think is to be ascribed to the operation of the good sense, and disposition to reflection, which are so characteristick of our community; and they are of opinion that the truth is its own best defender, and that its power will be more likely to be felt, if no attempts are made to force it upon the belief of those who are either unacquainted with it, or opposed to it.

We are disposed to agree entirely in the opinion, that it is exceedingly indiscreet violently to attempt to impose one's faith upon others. We are persuaded that the progress of truth has often been retarded by the injudicious zeal of its friends; but we are also satisfied that truth cannot be promulgated except it be taught. The common maxim of the ultimate prevalence of truth is founded upon the presumption, that some of those who profess it will be induced to come forward boldly, earnestly, and generously, in its defence. And if history be consulted, we beg to be referred to that truth, especially religious truth, which, when first announced, has not been met by opposition, obloquy, misrepresentation, or persecution, in proportion to its importance, and the degree of influence it was suited to exercise upon the character and conduct of men. Have these things been overcome by inactivity, and by waiting for the operation of the unaided might of truth? Or have her champions, in all ages, thought it necessary to act and to suffer in her cause? Was it by this patient waiting that the yoke of bigotry and superstition was broken, or that our fathers acquired for us the religious freedom, which was their

richest legacy? Thanks to their bold and strenuous exertions, directed by the good Providence of God, we are not called upon to do or to endure so much as they did; but we are called upon by gratitude to them and by regard to ourselves and our children, to maintain, and with the growth of our country, proportionately to increase the means of religious instruction, which they so liberally provided.

It will be a great and unhappy errour, if the application now made to the publick, be regarded as an attempt to establish a new sect in religion, and to endow a college for its maintenance. It is not for the propagation of new opinions, not for the sake of ambitiously making proselytes to old ones, but to satisfy the loudly proclaimed wants of a large and increasing portion of the community, that the publick are now asked to contribute. Those who are the friends of what we regard as pure religion, will, we doubt not, show their sense of its importance to themselves and to others, and the degree in which they value their dearly bought and unequalled religious privileges by the liberality with which they will subscribe to the Theological School at Cambridge.

ART. III.—*Biblical Repertory. A Collection of Tracts in Biblical Literature.* By CHARLES HODGE. Vol. I. January, 1825. No. 1. Princeton Press. Printed by D. A. Borrenstein. pp. 152.

THIS work is to be published quarterly, and, we are told in the Prospectus, 'is designed as a vehicle, by which information contained in expensive and rare volumes may be conveyed to the Biblical Student.—It may occasionally contain discussions of doctrinal points, and disquisitions on Ecclesiastical History; but it is principally designed to excite a spirit for Biblical Studies, by circulating information on the Criticism of the Text—on the Ancient Versions—on Critical Editions—to furnish discussions of a Hermeneutical character—to bring forward interesting articles on the manners, customs, institutions, and literature of the East—on various points in Biblical Antiquities—on the literary history of the

Sacred Volume—to present Exegetical Treatises on important passages of Scripture—Biographical Notices of Biblical writers—Accounts of the most important Biblical works, &c.'

'That there is need,' we still use the words of Mr. Hodge, Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, New Jersey, and therefore of one who speaks with authority, 'that there is need in our section of the Church of a work of this nature, very few will deny. It is manifest that we are falling behind our age in this species of Literature.'

The motives which prompted this undertaking were therefore every way highly creditable to the enterprise of its author, and we hope he will meet with all the encouragement he needs, to enable him to carry his design into full effect. We say this as Unitarians, who must, as such, feel a deep interest in its execution, though it is to be conducted by a gentleman so widely differing from us in his views of religious truth, and who would be the last to contribute directly to the extension of our heresy. But there is in fact no one thing from which the friends of rational Christianity so confidently expect the triumph of their cause, as the prevalence of broad, correct, and philosophical principles of biblical criticism. Every attempt like this has a tendency to diffuse such principles; and, by whomsoever and in whatever quarter made, Unitarians cannot, therefore, but wish it success, and ought, if necessary, to give it their aid. The two articles, which compose the first number of the Repertory, are from German criticks, who it is needless to say, decidedly take the lead in this department of science. We know how much these writers have already done, and we believe they are to do much more, towards purifying and rendering more evangelical, the faith of that once Calvinistick school of the prophets so famous in New England; and when Mr. Hodge's 'section of the Church' shall have come up with 'their age,' which, as he tells us so ingenuously, it is now 'falling behind,' we make no doubt but that the differences between Princeton and ourselves, will have diminished, at least in so far, that the look of sorrow, if not of anger, which the seminary there has turned upon her sister of Andover, for declension from the faith, will be remembered, certainly with wonder, perhaps with regret.

With Beck's outlines of Hermeneuticks we were but little acquainted before reading the first part of it here given us by Mr. Hodge; and we know not that we should have had reasonable matter of regret had we never seen it at all, there are so many works upon the same subject so much better. Gerard's Institutes of Biblical Criticism, to instance in no other, is one of decidedly superiour character and value, of which there has lately been printed at Cambridge, an edition abundantly large enough to supply our brethren of the Presbyterian church, for years to come, we fear; and, what Mr. H. tells us is a recommendation in his communion, it is ready 'written in our own language.'* Beck's book has one advantage, however, which must, we think, have been the chief motive for translating and printing it; and that is a copious catalogue of books upon the subjects he treats or touches upon. We were sorry, indeed, not to see some of our favourites among the number, but if this publication answers no other end than to bring these books into circulation and use, it will have done no small benefit to the christian publick.

The only other article here presented to us, is a translation of Tittmann's preface to his Meletemata Sacra. In this, strange though it may seem to Mr. Hodge, we find very little, if any thing, to which we cannot most cordially subscribe. A considerable portion of it, indeed, is taken up with a mere dispute about words,—we mean whether the interpretation of the New Testament shall be called historical, grammatical, or historico-grammatical,—possessing, perhaps, some local claim to interest, but which otherwise is of little or no value, and might well have been omitted. But the great leading principles of interpretation laid down by the author, are in perfect accordance with those stated by Dr. Channing in his sermon at Baltimore; and had Mr. Hodge read a little more, and more attentively, the writings of Unitarian theologians, he would hardly have done a thing so absurd as to attempt, as he does in his introduction to this translation, to fasten upon those who cannot find 'the doctrines of the Deity of Christ and his atonement' in their bibles, the exploded systems and wild theories of any German critick,

* Prospectus, page 3.

who happens to be equally unsuccessful in the search. 'All enlightened Interpreters of the Scriptures,' says Tittmann, 'will concur in the opinion that the interpretation of the Bible is to be conducted upon the same principles with that of the profane writers.'* This we consider as at the foundation of all solid reasoning on the subject, and is as broad a position as the warmest advocate of liberal Christianity could wish. 'The most learned men of every period,' he tells us in another place, 'have supposed that the mode of interpretation, which is founded upon a just and accurate knowledge of Hebrew, Greek, and Latin literature, upon the principles of grammar, and other aids of this kind, is the only true and certain mode, and the only one adapted to the acquisition and defence of the truth; and this mode, they have supposed, could in no way be so easily learnt as from those who have engaged in the criticism of the Greek and Latin classicks; these, they say, are to be consulted, in the first instance, by all who address themselves to the interpretation of the Scriptures, and that strict mode is to be held up as a model, which has been adopted by those, who in the explication of human compositions, have acted with reverence, diligence, and modesty, and who have carefully brought all things to the test of grammatical principles and correct observation, and have rejected every interpretation which was inconsistent with the usage of language, and have been more ready to confess their ignorance of the subjects or expressions, than to indulge in the vituperation of the author, or to violate the genius of the language, and *who have made it their earnest endeavour to reconcile with truth* and the received forms of speech, such things as have appeared inconsistent with truth, or the common peculiarities of style and language.'† This is what Tittmann would have us regard as his own view of the laws of interpretation; and what law that Unitarians have ever contended for, is inconsistent with what is here said? What is there in the whole passage to which a single Unitarian critick, with any pretension to respectability, would in the least object? It recognises the use and authority of reason, in this relation, as fully and as unequivocally as any one of them all. And even in the matter of the doctrine of accommodation, what Unitarian would wish for more than is allowed him by Mr. Hodge's Beck, nay, by Tittmann himself?

* p. 139. † p. 140.

There doubtless is in Tittmann and other commentators of his class, as there is in Mr. Hodge and the orthodox generally, a vague horrour of reason, which operates like a panick among their thoughts, scattering them this way and that, before phantoms of their own imaginations. When, for instance, we declare we cannot, if we would, believe Christ to be God and his own son, that there is any mercy in a being, whose justice exacts a full and perfect satisfaction for every offence, or any justice in one who demands good conduct from beings naturally and utterly indisposed and *made* opposite to all that is good, and inclined to all that is evil, and that continually;—when we say we cannot believe this, or any thing so revolting to common sense, and so directly contradicted by every principle implanted by this same God in the very constitution of our nature,—why it is all set down to the 'pride of human reason,'—'every individual's opinions, or what he calls his reason,' exclaims Mr. Hodge, 'is made the supreme judge on matters of religion,'—'you admit nothing into your systems,' remonstrates Tittmann, at least in Mr. Hodge's translation of him,* 'nothing which cannot be understood and demonstrated by unaided reason,'—and you therefore trust to that, declares Dr. Chalmers, which is of 'no more value than the fooleries of an infant.' We could fill a volume with quotations like these, but these are enough. It is the old, reiterated, *usque ad nauseam* reiterated charge against the advocates of rational Christianity, that they exalt reason above revelation, and bring down the word of God to the standard of their own weak and fallible judgments. But must not the very pretension of a revelation be submitted to the tribunal

* We have taken pains to compare every page but a very few of the last of this translation with the original, and it appears on the whole to be correct and faithful. There is occasionally an omission of a forcible clause of a sentence rather more difficult perhaps to do into English than the rest, and after the manner of those princes, at such work, King James's translators, the sense is a little *accommodated* here and there to the orthodox analogy of faith. On page 132, for instance, we find this uncouth, unscriptural phrase,—'Eternal Son God.' Knowing the *orthodoxy* of Tittmann, we supposed some such expression did really escape him. But in the original it is 'Filium *Dei* æternum,'—the Eternal Son *of* God,—a phrase which, with all submission to that fairest, most candid, and least assuming of controversialists, Dr. Millar, if not so harsh upon the ear, is equally unscriptural and absurd. This, however, may be a mere errour of the press, though the great care, which seems to have been taken in correcting other parts of the piece, inclines us to think it is not.

of reason? Or have these gentlemen discovered in mankind or had imparted to themselves, besides the faculty with which they sit in judgment upon all other evidence, another faculty, whose peculiar province it is to pronounce sentence upon the evidences of religion? For ourselves, we have been in the habit of thinking, not only, that poor human reason is to decide whether a messenger brings the proper credentials as the sent of God, but also whether the source itself from which the message comes, is one in which we can put implicit confidence. We speak it with reverence, but it seems to us absolutely indispensable to know, after admitting there is the fullest proof, that a dispensation actually comes to us with His high sanction, whether God himself be really such a being, as we, in an affair of such awful moment, can safely trust. We must know, for instance, at least, 'that he is *true*, or he might deceive us,—that he is *omniscient*, or he might be deceived himself.'* But how, except by a deduction of reason, is this momentous fact to be ascertained? How, but by examining, at the tribunal of human judgment, the testimony of the things that are made to the character of their Maker? It certainly cannot be proved wholly from the pretended revelation itself. For this would 'involve the absurdity of advancing evidence for facts, to the admission of which very evidence, these facts are themselves indispensable.'† If then to resort to the other method, we have mentioned, which is the only one that remains, is to exalt our reason above revelation, we most certainly do it, and know not by what process our adversaries avoid the same sin.

But let us suppose the omniscience and veracity of the Deity established, and that a pretended messenger from Him has so far convinced us of his divine mission, that we are induced to give his message a hearing. Is there any further office for reason to discharge?—or must she now be thrust from her throne forever, and driven out for the future as one despised and rejected of men? We are very far from thinking so, and here falls the weight of the charge against us. It is still the province of reason, we contend, to examine and try what is proposed for her acceptance and guidance. Not that she is at all competent to determine beforehand, precisely

* See Christian Disciple, New Series, vol. ii. p. 107. † Ibid. p. 108.

what will be the communication from that Being, whose inspiration she is; if she could determine that, there could be but little need of receiving any communication from such a source at all. But, what is a very different thing, she is abundantly able to say what this communication cannot be. The author of it had not left himself wholly without witness in the world, before the fulness of time came for an extraordinary discovery of his character and will. These, in their more essential particulars, were so written in the strong and deep lines of rocks, and rivers, and hills, upon the face of universal nature, in the constitution of man, and the whole economy of things, that there never was a time when none could read them, never a time when they did not tell us much of awful truth, and most commanding interest.

Now suppose a pretended revelation should contradict or be utterly irreconcilable with all we thus gather from the ordinary sources of divine knowledge. This is a point which reason alone can decide,—a point, moreover, she can hardly help deciding. When the conclusions of natural religion, and the principles of what claims to be revealed, are both before her, a perception of their agreement or disagreement is almost inevitable. But we go further, and pronounce it our *duty* carefully to compare them, and fearlessly, though with reverence, to declare the result of our labour. For in all nature around us, we observe a wonderful harmony and order; no jarring of interests; no inconsistency of design; no contradictory indications of character; but every thing, as with one voice, bespeaking the intelligence, the contriving skill, and superintending care of one great and powerful Being, who has the good of all constantly before him, in every exertion of his energy, in the whole administration of his will. The more we observe, the more we investigate, the deeper we pierce into the mysteries of his works, proof accumulates upon proof, till we can no more doubt that these things are really so, than we can doubt the existence of the material world itself, or our own being. Hence, to satisfy us, that a communication really has for its author the same power which created, upholds, and governs the universe, it must not only not be inconsistent with, but show marks of the very same harmony and order, the same benevolence of design, and speak decidedly to the same traits of character. It is there-

fore we are so anxious to reconcile every thing in the Scriptures with reason;—it is therefore we should hesitate at any rate to give our assent to doctrines, which, like those of the Westminster Catechism, set God's attributes at variance, and so clothe him with terrours, that the very righteousness and judgment they so delight to represent as the habitation of his throne, have vanished and left in their stead a cruelty and a revenge, which render it the thing most contrary to reason in the world, either to love or be at any pains to serve him. While *nature* stands, we know not that *any* proof could make us accept that Catechism as a revelation from that great and good Being, that kind Father, whose tender mercies are over all his works, and who hath no pleasure at all that even the wicked should die. But, blessed be God, we have not the choice, we are not left in the dilemma, which compels us to put faith in that last relick of heathenism and darkness, or to turn the deaf adder's ear to the voice of one, whose works are such as no man could do, except God were with him. We find nothing like it in the blessed volume we regard as containing the record of a revelation from the Most High. When we read the Bible we feel that we are in the presence of the same Being, who crowneth the year with his goodness, the same Holy One, whom the sun, and moon, and all the stars of light praise, and fire and hail, snow and vapours, stormy winds fulfilling his word, mountains and all hills bless. In a word, every thing clearly taught there is in perfect accordance with every thing taught us in his works;—we find nothing to contradict, nothing 'inconsistent with' our reason, nothing to shock our moral feelings; and when we are accused of bringing down the word of God to the standard of our weak and fallible judgments, it should be remembered that we find the word of God thoroughly and triumphantly to stand the test. And when our accusers shall have imbibed a little more of the spirit of that sound criticism, which distinguishes their 'age,' we doubt not they will find it so too, and in time acknowledge, that what we reject as inconsistent with reason, and as dishonourable to God, is no where to be found in the Scriptures, but is among the traditions, endless genealogies, old wives' fables, and oppositions of science falsely so called, which these very Scriptures condemn as making the commandment of God of none effect, and in various ways

impeding the great work of evangelizing the world. That the corruptions and absurdities of the popular, and therefore, of the orthodox faith, have been one principal cause of the want of success in our missionaries, and of the spread of modern infidelity, we have remarked again and again. We know not how these gentlemen can reply to the opposers of our religion, while they keep it incumbered with what they do. The infidel will tell them that it is beyond the power of language to express a stronger conviction of the falsehood, or incredibility of a doctrine than they themselves intimate, when they say it is inconsistent with reason, or above reason, or make use of any other of the shifts we are acquainted with, for avoiding the charge of absurdity, not to say any thing worse. If the friends of rational Christianity take other ground, and, above all, if they continue to find it so easily tenable, it is certainly matter of joy; for it opens a prospect for the future success of our religion beyond what it has seen for ages.

We have said above, that we are content to be allowed the doctrine of accommodation in interpreting the Scriptures, to the extent Beck and Tittmann have themselves approved it. But Mr. Hodge will doubt our sincerity, and we must therefore trespass upon the patience of our readers a little longer. For it is by pushing the doctrine of accommodation to an extreme these criticks will not permit, that, according to Mr. Hodge, 'the existence and agency of Satan, the reality of demoniacal possessions, the expiatory character of Christ's sufferings, and many other important doctrines,' (the existence and agency of Satan, and the reality of demoniacal possessions, *important doctrines!)* 'are explained away.' With respect to the figurative language applied to the death of Christ, we do not accommodate a whit more than Tittmann thinks allowable in the Epistle to the Hebrews. For after giving an excellent outline of its design and contents, he observes—'The peculiar mode of exhibiting these doctrines was adapted to the condition of those who had been Jews.—As far as the manner of communication is concerned, the sacred writers accommodated themselves to the men of those days.—Whether theologians have acted wisely in explaining the work of Christ in redemption, by means of these figurative expressions, and using the words relating to the priest-

hood, in treating of doctrinal points; and whether it would not have been more proper to express, *by proper and perspicuous words*, those things which the Sacred Writers, for wise purposes, clothed in figurative language, *is another question*.'* Tittmann shows in this how he would answer this question for himself, and we are willing he should answer in the same way for us too.

The question of the 'existence and agency of Satan, and the reality of demoniacal possessions,' cannot be discussed in the limits we must here prescribe to ourselves. One thing, however, is clear. Christ nowhere directly teaches these doctrines, and we find cases in which the evangelists, in relating the same events, indifferently say, that our Saviour cast out demons, or that he healed certain diseases. And though, on the other hand, he has nowhere expressly denied them, he has given us principles, which, traced to their consequences, show them to be absurd and untenable; and this was all he was *bound* to do. He did not come into the world directly and immediately to attack every errour and abuse he found in it, but left many things to be corrected and discovered in the ordinary progress of improvement. Farmer's work upon this subject, we consider a most triumphant argument, and to this we beg leave to refer all who feel an interest in the subject.

After all, we most cheerfully recommend the undertaking which has occasioned these remarks, to the patronage of the publick. It is doubtless intended to have the character of a party work, as is most clearly evinced by the present number. But we still believe, as we intimated above, that it will be of essential service to the cause of pure Christianity. Besides, the diffusion of knowledge has a tendency to liberalize men's minds; and one good effect the work doubtless will have, and that is, to bring sect better acquainted with sect, and thus do much towards disarming controversy of its sting, and promoting better feelings among the various divisions of the Church.

* P. 132, 133.

ART. IV.—*An Explanation of the Apocalypse, or Revelation of St. John.* By ALEXANDER SMYTH. 12mo. pp. 59. Washington City. 1825.

IT is not our purpose to enter into the details of this singular pamphlet. But, as it seems to have attracted some attention, our readers may expect that we should offer them a few words of comment upon it. The object of the author is to show that the Apocalypse is a forged book, written by Irenæus bishop of Lyons, toward the end of the second century, in praise of the Roman tyrant Caracalla; and that its contents are nothing else than sketches of contemporary history in symbolical language.

The question concerning the authenticity of the Apocalypse is a very complicated one, and we have not the smallest desire to go into the discussion of it. We cannot avoid saying, however, that Mr. Smyth's summary way of setting it at rest is as superficial as any thing we ever saw, that made the least pretension to learning or criticism. It has been the fortune of that remarkable book to be the earliest controverted, and among the earliest mentioned, of all the writings of the Christian canon. We say among the earliest mentioned, because the testimony of Justin Martyr to its existence in his day is as express as words could make it; and, until we paid fifty cents for these lucubrations of Mr. Smyth, we never heard it denied that Justin was acquainted with the work, and ascribed it to John the Apostle. Whether or not it was really composed by that eminent disciple, and on which side the weight of evidence preponderates, many men grown old in these studies have found harder to determine, than our member of Congress appears to have done. But, happily, the question is not one, in which the Christian religion has any deep concern. This we are anxious to make understood, because the popular impression is not apt to be discriminating on these subjects. To assail the authority of an established opinion, or of a writing that is generally accounted holy, seems to many to be an attack on Christianity itself; but our faith is placed quite beyond the borders of these 'debateable lands.'

The Apocalypse has met with a singular fate in another respect. It has always been a riddle without a full solution. Visionary men have interpreted it into whatever they wished to make it. The curious have so puzzled over it, and the ingenious so trifled with it, as long since to have convinced many sober men, of orthodox repute, that it was either inex-

plicable or unmeaning. Luther, in the prefaces to his German translation of it, made no scruple of speaking of it in the following language. 'Let every one think of it what his own spirit suggests. My spirit can make nothing out of this book, and I have reason enough not to esteem it highly. Though many have made the attempt, no one to the present day has brought any thing certain out of it, but several have made incoherent stuff out of their own brain.' Since the days of Luther, the same superstitious and insipid schemes,—or dreams,—of interpretation, have been resorted to, of which he complained, and of which some of our readers may have seen fair specimens in Newton and Faber. It was a small thing that the Pope and the Mussulmans should make a conspicuous figure in it. The minutest points of modern history have been found distinctly described there, and even the leading events of the French revolution down to the entrance of the allies into Paris.

A very different system of explanation, however, has grown up of late years. Many learned men look for nothing in the Apocalypse but an 'enigmatical relation of past events,' and a prophecy of Christ's second coming according to the prevailing conceptions and imagery of that age. Mr. Smyth is not without authority then, for supposing that the history and opinions of that early time are the proper clue through the labyrinth; but his historical researches seem to us very perversely applied, and his utter ignorance or disregard of the religious thoughts and language of the primitive Christians is perfectly astounding. Who in his senses could imagine, that a christian writer of the second century should apply the terms 'lamb of God,' 'word of God,' and many expressions that had long become appropriated to the Saviour, to any other person whatever,—especially to a Roman prince, and that through a whole book? But nothing staggers Mr. Smyth, who will have them all belong to Caracalla.

Our author has usually no lack of confidence in his statements, and his UNQUESTIONABLY stands out in very imposing capitals. But when he comes to the number of the beast, he seems carried beyond himself by the transports of his demonstration. 'His number is 666.' The name of Decimus Clodius Albinus, written in Greek, contains this number. This is the proof required by the writer that his enigma is solved. There can be no mistake. 'The interpretation is sure.' Now though we should grant that 666 is the precise

number contained in the name of Albinus when written fully out in Greek letters; what would this prove, but that Mr. Smyth had added one more to the many names, from which that number may be extracted? We had enough of them before, in Latin, Greek, and Hebrew, from Simon Zelotes, through Genseric, Mahomet, Pope Benedict IX. Loyola, Luther, and many more, down to Bonaparte himself. But no one was ever so presumptuous before, or counted so largely on the ignorance of others, as to pretend that he had thus proved beyond all doubt that his theory was the true one. It unluckily happens, however, that the power of the letters in the name of D. C. Albinus, *when that name is written in the nominative case*, is not 666, but 1116. The only reason that can possibly be given for our author's preference of the accusative case, is that no other could be twisted into his theory.

One word on the effrontery of charging Irenæus of Lyons with having forged the Apocalypse. 'In this passage,' says Mr. Smyth, after quoting a sentence from that father, 'Irenæus intimates that, if he thought proper, he could disclose the name which contains, by the Greek letters, the number 666.' This may seem very cunningly said. But it is not so cunning as to conceal from his readers the fact,—if he knew it himself,—that Irenæus *does* 'disclose the name which contains, by the Greek letters, the number 666.' And though that venerable bishop, who spoke Greek as his native tongue, sixteen centuries and a half ago, was not near so sure of being right as our General, he does not disclose Decimus Clodius Albinus in any *case* whatever. He tells us in his 5th book against heresies, chap. 30th, of two names, which give the desired number, *Lateinos* and *Teitan*; of which he is inclined to adopt the latter, as, on the whole, the more probable.

The little that we have now said of this pamphlet, is more than we meant to say.

'Claudite jam rivos, pueri, sat prata biberunt.'

We have heard it called very ingenious; and it certainly is nearer that than ingenuous. But it should not be forgotten how easy it is to be ingenious with enigmas. Even Faber and they of his school have not been deficient in such small exercises of their wits; and, if it seemed serious enough, we would say, that *Faber* in the enigmatical language of the Roman alphabet has exactly the same power with *Smyth*.

LIST OF NEW PUBLICATIONS.

Bickersteth's Treatise on the Lord's Supper; adapted to the Service of the Protestant Episcopal Church in the United States; with an Introduction, Notes, and Essay. By Gregory T. Bedell, A. M. Rector of St. Andrews Church, Philadelphia. E. Littell.

Two Sermons, delivered to the First Parish in Hingham. By Joseph Richardson.

Life a Journey, and Man a Traveller; a New Years Sermon, preached at Trinity Church, on January 4th, 1824; and, by particular Desire, delivered again on January 2d, 1825. By John S. J. Gardiner, D. D. Boston. S. H. Parker.

A Discourse on the Proper Character of Religious Institutions; delivered at the opening of the Independent Congregational Church, in Barton Square, Salem, Dec. 7, 1824. By Henry Colman. Published at the Request of Proprietors. Salem.

The American Baptist Magazine. Vol. V. Nos. 1 and 2.

The Gospel Advocate. No. 49.

The Substance of Two Discourses, delivered in New York, Dec. 17, 1824. By Elias Hicks, a Minister of the Society of Friends. New York.

Orthodoxy; being Objections to the Pamphlet, entitled 'Proofs that the Common Theories and Modes of Reasoning respecting the Depravity of Mankind, exhibit it as a Physical Attribute.'

Missionary Journal, and Memoirs of the Rev. Joseph Wolf, Missionary to the Jews. Written by Himself. First American Edition. Philadelphia.

Biblical Repertory; a Collection of Dissertations on Biblical Literature. By Rev. Charles Hodge, Professor of Biblical and Oriental Literature, in the Theological Seminary at Princeton, N. J. No. 1. To be continued Quarterly.

The Prospects and Claims of Pure Christianity; a Sermon preached at the Dedication of the Twelfth Congregational Church, in Boston, Oct. 13, 1824. By John G. Palfrey, A. M. Pastor of the Church in Brattle Square. Published by Request. 8vo. pp. 34. Boston. W. W. Clapp.

The Cabinet; or, Works of Darkness brought to Light. Being a Retrospect of the Anti-Christian Conduct of some of the Leading Characters of the Society of Friends, towards Elias Hicks. To which is added the proposed Quaker Creed!! and an Appendix, containing some Remarks on Thomas Eddy's Letter, and his 'Facts and Observations,' with a Glance at Passing Events. Second Edition, Revised and Corrected. Philadelphia.

A Review of the Rev. Mr. Colman's Sermon, delivered at the Opening of the Independent Congregational Church, in Barton Square, Salem. Boston. 8vo. pp. 36.

Bible News; or, Sacred Truths, Relating to the Living God, His Only Son, and Holy Spirit, Illustrated and Defended, in a con-

tinued Series of Letters and Inquiries; to which is added a Respectful Address to the Trinitarian Clergy, relating to their Manner of treating Opponents. By Noah Worcester, D. D. Third Edition. 12mo. pp. 302.

Book of Revelation Unsealed; an Explanation of the Apocalypse, or Revelation of St. John. By Alexander Smyth, Member of Congress. 18mo. pp. 59. Washington, D. C.

Retrospective Theology; or the Opinions of the World of Spirits. By Ezra Stiles Ely, D. D. Pastor of the Third Presbyterian Church in the City of Philadelphia. Philadelphia. A. Finley.

For the information of those of our readers, probably a great majority, who have not heard of this publication, we will mention that it is in the form of a vision, in which the author is introduced into Heaven and Hell. The great rule for admission to Heaven, according to him, is an assent to the doctrines of the Westminster Assembly's Catechisms and Confession of Faith, conformably to his mode of understanding them; a little room, however, being left for some, who, though they have not 'kept the ridge of the hill, where wind and water shears,' have yet not deviated too far into 'right hand snares and extremes, or left hand way-slidings.' With certain excellent saints of the Westminster creed, he holds conferences; and they all profess to him, that in their glorified state, they have become converts exactly to his own opinions; the author being, as far as appears, the sole individual in modern times, who has enjoyed a perfectly correct and thorough comprehension of the whole Calvinistick system, while yet in the body. In Hell, he finds all that innumerable multitude, including especially Unitarians, who have not believed the doctrines of total depravity, particular redemption, and effectual calling. As in Heaven, so in Hell, he puts his own language into the mouths of those whom he meets; and of what character this is, we were about to say might be easily conjectured; but we rather doubt whether it can be, by one who has common feelings of decency. His allusions to individuals, living and dead, are numerous and very intelligible. It is a fact, almost too offensive to mention, that he introduces, if we understand him, among those in torment, a late most eminent clergyman of this city, whose departed excellence is still fresh in the love of all good men who knew him. We shall not profane his name by mentioning it in this connexion. Whether we are right concerning the particular individual referred to, as there can be little doubt we are, the character of the passage remains essentially the same.

This pamphlet is, however, a curiosity, and worth the attention of those who have a taste for collecting the monstrous productions of the human intellect. It shows how far a weak mind may be debased by false religion. What in another might appear the malignity of a fiery bigot, seems in this writer to be only a mixture of vanity, flippancy, and folly, fermented by the leaven of his creed.

A Sermon delivered at the Ordination of the Rev. William Henry Furness, as Pastor of the First Unitarian Congregational Church in Philadelphia, Jan. 12, 1825. By Henry Ware, Jr. Minister of the Second Church in Boston. Together with the Charge by Aaron Bancroft, D. D. of Worcester, Mass. and the Right Hand of Fellowship, by Ezra S. Gannett, of Boston. Philadelphia. A. Small.

A Sermon, preached before the Bible Society of North Carolina, on Sunday, December 12, 1824. By the Right Rev. John S. Ravenscroft, Bishop of the Diocese of North Carolina; with an Appendix. 8vo. pp. 22. Raleigh, N. C.

The Character and Object of the Church; a Sermon delivered at the Installation of Rev. Frederick Freeman, Pastor of the Third Congregational Church in Plymouth, by Rev. Justin Edwards, Pastor of a Church in Andover.

Unitarian Miscellany. No. 48.

The Second Volume of Sermons and Plans of Sermons, on many of the most Important Texts of Holy Scripture. By the late Rev. Joseph Benson. pp. 312. Baltimore.

Christian Spectator. Vol. VI. Nos. 1 and 2.

The Literary and Evangelical Magazine. Vol. VIII. Nos. 1 and 2.

A Vindication of the Divine Inspiration of the Bible, by Human Reason, and Argument. By M. M. B.

Sabine's Lectures on Balfour's Inquiry. Boston.

The Power of Faith Exemplified, in the Life and Writings of Mrs. Isabella Graham, of New York. By D. Bethune. To which is added Extracts from a number of Devotional Letters, Written a short time previous to her Death. Price $1. New York. Wilder & Campbell.

A Greek Grammar of the New Testament; Translated from the German of George Benedict Winer, Professor of Theology at Erlangen. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover, and Edward Robinson, Assistant Instructer in the same Department. 8vo. pp. 176. Andover. Flagg & Gould.

Triumphs of Intellect; a Lecture, delivered October, 1824, in the Chapel of Waterville College. By Stephen Chapin, D. D. Professor of Theology in said College. Waterville, Me.

Book of the Church. By Robert Southey, Esq. From the second London Edition. 2 Vols. 8vo. Boston. Wells & Lilly.

The Four Gospels, Translated from the Greek; with Preliminary Dissertations, and Notes, Critical and Explanatory. By George Campbell, D. D., F. R. S. Edinburgh, Principal of the Marischal College, Aberdeen. 4 Vols. 8vo. With the Author's last Corrections. Boston. T. Bedlington & Charles Ewer.

A Sermon, preached at the Funeral of His Excellency William Eustis, Esq. late Governour of the Commonwealth of Massachusetts, in the Presence of the Constituted Authorities of the State, Feb. 11, 1825. By Daniel Sharp, Chaplain of the Senate.

The Heavenly Sisters; or, Biographical Sketches of the Lives of Thirty eminently Pious Females.

The Obligations of Christians to the Heathen World; a Sermon delivered at the Old South Church, in Boston, before the Auxiliary Foreign Mission Society of Boston and Vicinity, at their Annual Meeting, Jan. 3, 1825. By Warren Fay, Pastor of the First Church in Charlestown, Mass. Boston. Crocker & Brewster.

Redeeming the Time; a Sermon by Samuel M. Emerson, Pastor of a Church in Manchester.

An Abridgment of Rev. W. Ward's View of the History, Literature, and Mythology of the Hindoos; Including a minute description of their Manners and Customs, and Translations from some of their Principal Works. First American from the last improved Serampore Edition. 1 Vol. 12mo. pp. 500. With ten Engravings. H. Huntington, Jr. Hartford, Conn.

A Memoir of Catharine Brown, a Christian Indian of the Cherokee Nation. By Rufus Anderson, A. M. Assistant Secretary to the American Board of Commissioners for Foreign Missions. With a neat Frontispiece. Samuel T. Armstrong.

The Sacred and Profane History of the World Connected, from the Creation of the World to the Dissolution of the Assyrian Empire at the Death of Sardanapalus, and to the Declension of the Kingdoms of Judah and Israel, under the Reigns of Ahaz and Pekah; including the Dissertation on the Creation and Fall of Man. By Samuel Shuckford, D. D. Chaplain in Ordinary to His Majesty, George the Second. Revised, Corrected, and greatly Improved, by James Creighton, B. A. Four Volumes in two. Illustrated with a New and Correct Set of Maps and Plans, and an Extensive Index. The first American from the fifth London Edition. Philadelphia. W. W. Woodward.

A Letter from a Blacksmith to the Ministers and Elders of the Church of Scotland; in which the Manner of Publick Worship in that Church is considered; its Inconveniences and Defects pointed out; and Methods for removing them humbly proposed. From a London Edition. R. P. & C. Williams.

The Fountain of Life Opened; or a Display of Christ, in his Essential and Mediatorial Glory. Containing forty-two Sermons, on Various Texts. By Rev. John Flavel. First American edition.

The Power of God Manifest in the Gospel Ministry. A Sermon preached in Brooklyn, Conn. April 14, 1824, at the Ordination of the Rev. Ambrose Edson, over the first Trinitarian Church and Society in that Place. By Alfred Ely, Pastor of the Church in Monson, Mass. Hartford. Goodwin & Co.

A Valedictory Discourse, preached at Greenfield, Mass. July 11, 1824, before the Second Congregational Society in that Place. By their late Pastor, Charles Jenkins. Published by Request. Boston. Crocker & Brewster.

The Evidence of Christianity, derived from its Nature and Reception. By J. B. Sumner, A. M. Philadelphia. A. Finley.

A Letter to a Friend, on the Authority, Purpose, and Effects of Christianity, and especially on the Doctrine of Redemption. By Joseph John Gurney. Philadelphia. B. & T. Kite.

The Evangelical Catechism, adapted to the Use of Sabbath Schools and Families, with a new Method of instructing those who cannot read. By the Rev. John Mines. Second Edition. Georgetown, D. C. J. Thomas.

A Discourse on Church Government, wherein the Rights of the Church, and the Supremacy of Christian Princes are vindicated and adjusted. By John Potter, D. D. Bishop of Oxford, and afterwards Bishop of Canterbury. First American Edition. Philadelphia. S. Potter & Co.

Spiritual Songs; composed and published by Henry Bridgewater, L. P. of Chesterfield Co. Va. Richmond Va. T. W. White.

Final Restoration demonstrated from the Scriptures of Truth, by three sufficient Aguments; the Oath of Jehovah; the Love of Jehovah; the Prayer of Faith. Also, the main Objections refuted. Designed to vindicate the Character of God, and justify his Ways to Man. By Philo Bereanus. Boston.

We copy this from the Spectator, where Oliver Everett is named as the publisher. Through what errour we know not. He has published no such book.

A Plea for the West; a Sermon preached before the Missionary Society of the Synod of South Carolina and Georgia, in Augusta, Nov. 21, 1824. By T. Charlton Henry, D. D. Published by Request of the Synod.

Zion's Harp, or a New Collection of Musick, intended as a Companion to 'Village Hymns for Social Worship by the Rev. Asahel Nettleton.' Also, adapted to other Hymn Books, and to be used in Conference Meetings, and Revivals of Religion. New Haven. N. & S. S. Jocelyn.

A Sermon on the Duty and Advantages of affording Instruction to the Deaf and Dumb. By Thomas H. Gallaudet, Principal of the American Asylum at Hartford, Conn. for the Education of the Deaf and Dumb. Concord.

The Intellectual and Moral Glories of the Christian Temple, illustrated from the History of the Evangelical Lutheran Church; a Synodical Discourse. By the Rev. S. S. Schmucker, A. M. Preached October 17th, in the Lutheran Church, Middletown, Md. and published by the Vestry of said Church.

The Signs of the Times; a Sermon delivered on the Formation of a Missionary Society in Brookfield, Mass. Auxiliary to the A. B. C. F. M. Oct. 27, 1824. By Thomas Snell, Pastor of the Church in North Brookfield.

An Address delivered before the Massachusetts Peace Society, Dec. 25, 1824, by John Ware, M. D.

Barbauld's Lessons for Children, in Four Parts; for Children rom Two to Four Years Old. Second Edition. Wells & Lilly.

A few Thoughts (of an aged Layman) respecting Jesus Christ, and the Holy Spirit, as they relate to Unitarians and Trinitarians. Portland.

Piety promoted, in Brief Memorials and Dying Expressions of some of the People called Quakers. The Ninth Part. By Thomas Wagstaffe. Philadelphia.

Letters on Christian Communion, addressed to the Members of the Associate Reformed, the Associate, and the Reformed Churches. By Ebenezer Dickey, D. D. Philadelphia.

A Sermon, preached at the Dedication of the New Meeting House in the First Parish, in Deerfield, Dec. 22, 1824, by Samuel Willard, A. A. S. Minister of that Parish. Published by Request. Ansel Phelps. Greenfield.

DEDICATED.

Jan. 12, the Meeting House of the First Church in Bernardston. Introductory Prayer by Rev. Mr. Smith of Warwick; Dedicatory Prayer by Rev Mr. Smith of Rowe; Sermon by Rev. Mr. Rogers of Bernardston; and Concluding Prayer by Rev. Mr. Harding of New Salem.

Jan. 26, the Meeting House of the Church in Canton. Introductory Prayer by Rev. Mr. White of Dedham; Dedicatory Prayer by Rev. Dr. Harris of Dorchester; Sermon by Rev. Mr. Huntoon of Canton, from Haggai ii. 9; and Concluding Prayer by Rev. Mr. Sanger of Dover.

INSTALLED.

Jan. 26, Rev. Edmund Q. Sewall, Pastor of the Second Church in Amherst, N. H. Introductory Prayer and Reading of the Scriptures by Rev. Mr. Leonard of Dublin; Sermon by Rev. Mr. Brazer of Salem, from Ephesians iv. 3; Installing Prayer by Rev. Dr. Lowell of Boston; Charge by Rev. Mr. Pierpont of Boston; Fellowship of the Churches, by Rev. Mr. Palfrey of Boston, Address to the Church and Society by Rev. Dr. Thayer of Lancaster; and Concluding Prayer by Rev. Mr. Dunbar of Peterborough.

Feb. 16, Rev. Henry Colman, Pastor of the new Church in Salem. Introductory Prayer by Rev. Mr. Frothingham of Boston; Sermon by Rev. Mr. Walker of Charlestown, from Isaiah xxv. 6, 7; Installing Prayer by Rev. Mr. Flint of Cohasset; Charge by Rev. Dr. Pierce of Brookline; Fellowship of the Churches by Rev. Mr. Flint of Salem; Address to the Church and Society by Rev. Mr. Pierpont of Boston; Concluding Prayer by Rev. Mr. Brazer of Salem.

ORDAINED.

Dec. 29, Rev. Joseph M. Brewster, Pastor of the Church in Peru.

Jan. 12, Rev. William H. Furness, Pastor of a Church in Philadelphia. Introductory Prayer and Reading of the Scriptures by Rev. Mr. Ware of New York; Sermon by Rev. Mr. Ware of Boston, from 2 Thes. iii. 1; Ordaining Prayer and Charge by Rev. Dr. Bancroft of Worcester; Fellowship of the Churches and Concluding Prayer by Rev. Mr. Gannett of Boston.

Jan. 19, Rev. Alexander Young, Pastor of the New South Church in Boston. Introductory Prayer and Reading of the Scriptures by Rev. Mr. Pierpont; Sermon by Rev. Mr. Palfrey, from Titus ii. 15; Ordaining Prayer by Rev. Dr. Ware of the University; Charge by Rev. Dr Channing; Fellowship of the Churches by Rev. Mr. Upham of Salem; and Concluding Prayer by Rev. Dr. Harris of Dorchester.

Feb. 2, Rev. John Flagg, Pastor of the Second Church in Roxbury. Introductory Prayer and Reading of the Scriptures by Rev. Mr. Palfrey of Boston; Sermon by Rev. Mr. Walker of Charlestown, from Heb. iv. 2; Ordaining Prayer by Rev. Dr. Pierce of Brookline; Charge by Rev. Dr. Lowell of Boston; Fellowship of the Churches by Rev. Mr. Gray of Roxbury, and Concluding Prayer by Rev. Mr. Lamson of Dedham.

Feb. 9, Rev. Samuel Barrett, Pastor of the Twelfth Church in Boston. Introductory Prayer and Reading of the Scriptures by Rev. Mr. Walker of Charlestown; Sermon by Rev. Dr. Lowell from 1 Thes. ii. 4; Ordaining Prayer by Rev. Mr. Beede of Wilton, N. H.; Charge by Rev. Dr. Ware of the University; Fellowship of the Churches by Rev. Mr. Green of Lynn; Address to the Church and Society by Rev. Mr. Palfrey; and Concluding Prayer by Rev. Mr. Parkman.

DIED.

At New Gloucester, Mr. Isaac Parsons, late a member of the Theological School at Cambridge.

Jan. 27, Rev. John Bradford, Pastor of the Second Church in Roxbury, Æt. 69.

'He possessed' said Rev. Mr. Gray in his Sermon on the occasion, 'a truly catholick mind, too far elevated to become shackled by narrow and exclusive views, but wide and comprehensive as were the excellent feelings of his soul. He was truly a liberal Christian, and was not afraid nor ashamed to be called such. To sect or party, in religion, his enlarged mind and views, strengthened and improved by extensive reading and acquirements, could never feel confined. He loved and venerated the good of every faith and of every name. He possessed, in a word, the mind of a scholar, the feelings of the friend, the manners of the gentleman, and the virtues of the Christian.

'Naturally his disposition was timid, and death had long worn to him an appalling aspect. But for months previous to his departure, this king of terrours had changed his form into an angel's face, and wore no more frowns for him.

'During his last short illness, such was his weakness, that he saw none but his immediate family and physician. To them it was with difficulty he could interchange any conversation. He exercised in it, however, the most entire *patience* under great bodily oppression, and continued still desirous for his release,—for that it was time to be at home,—and so it pleased his Almighty Father that he should.'

ERRATA.

Page 5, line 26, before one, insert any.

Page 38, line 6, for firm read fierce.

" " line 22, for If, read Let.

" " continue extract—'The lamp of truth flashes in the socket, and threatens to leave him in the gloom of despair; every object presents a dreary aspect; he moves through darkness to a land unknown; shifting phantoms hover round him; unearthly voices tempt him to turn inward on the energies of his own mind, and seek what is necessary there. At the sight of the moral chaos within, he is thrown back with increasing sorrow on what is without. The pitiless storm mingles its terrours with the ragings of the mountain stream; the thunders roar; the lightning's livid glare reveals the face of nature in her new deformities; the demon of the storm mingles his unearthly shrieks with the roaring of the thunder, and lashing the whirlwind into fury, he rides over his head, and threatens to '*carry him away in a tempest of the night!*' Return, O pilgrim!' &c.

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Miscellany.

ON THE INSTABILITY OF HUMAN RESOLUTIONS.

The weakness and instability of human resolutions have been a subject of derision to the satirist, and of sorrow to good men in every age. In almost every breast good resolutions are found to blossom with rich luxuriance; but how few of them ripen into the good fruit of virtuous actions and holy affections. How are they forced from the mind by the impulse of evil passions, like premature blossoms, scattered by the blasts of the northern wind. Such fitful, shortlived resolutions appear to me to be worse than useless. They impede rather than accelerate one's progress in virtue and piety. Their tendency is to blunt the delicacy of moral feeling, and hush to silence the voice of conscience. Every violated resolution is a stain upon the moral character, which will diminish the solicitude and watchfulness of its possessor to preserve its purity. Every violated resolution contributes to render easier the introduction of vice into the heart. He who has frequently had the hardihood to be guilty of sinful conduct, in violation of a promise made to his conscience, so to speak, will have the less scruple and reluctance in the commission of some grosser enormity, when the temptation is equally great, and no barrier of virtuous resolve is to be broken down.

Such sudden and shortlived purposes have also a direct tendency to promote self-deception. Operating upon the natural and very prevalent disposition in men *to think more highly of themselves than they ought to think*, they would persuade one that he has made no small progress in moral excellence, because he has often *talked about virtue*, and has often *resolved* to be virtuous. He will remember how many resolutions he *has made;* he will forget how many he *has broken.*

Shall we, then, infer from the consideration, that it is a very common thing for human resolutions to be broken, and that being broken, they are rather worse than none at all,—shall we infer, that we ought not to make good resolutions respecting our future conduct? God forbid.

But the considerations, which I have mentioned, shew, that it may be useful for us to reflect upon some of the *causes* of the failure of human resolutions; as a view of these causes may suggest some remarks, tending to our moral and religious improvement.

One great cause of the inefficacy, and failure of human resolutions is, that they are adopted hastily, from temporary, inconstant, and inadequate motives, and do not result from fixed religious principles.

It is no uncommon thing to hear persons, who have been involved in all the extravagance of dissipation, who have drunk the cup of pleasure to the dregs, when they begin to be oppressed with that satiety, and disgust, and remorse, which are the never-failing attendants of sinful excess,—it is not uncommon to hear them at such a moment declaiming in the severest terms against their sinful practices, and resolving with apparent ardour and sincerity to become good men,—to devote those faculties, which have been so long abused in the service of sin, to the cause of virtue and religion,—to the cultivation of the nobler principles of their nature, which they have hitherto suffered to droop and wither in consequence of the encroachments of sinful appetites and passions. But what is the motive of this commendable resolve? The mere love of ease and pleasure. They wish to be rid of their present feelings of vacuity and discontent. It is the misery rather than the guilt of their vicious career, which they desire to avoid. They have tried all the forbid-

den expedients of gratification, and in this momentary conviction and *experience* of their insufficiency, they determine to try a virtuous course, as a sort of last resort. They have continued in the land of sinful indulgence, till there has arisen *a mighty famine in that land*, and they have begun *to be in want*. They resolve to quit it because they can find ease and pleasure there no longer. Such resolutions as these, made in some season of discontent and disgust, and resorted to as an expedient to be rid of present disagreeable feelings, are seldom lasting in their influence. In a multitude of instances they last no longer than the feelings which caused them. Pleasure holds out some new and more specious allurement, or their passions are kindled by the presence of their old temptations, and their good resolutions are given to the winds. Some more direct and easy way to enjoyment than 'the narrow path, the steep ascent, which Virtue points to,' must be found by them. They rush into forbidden pleasures, and their good purposes vanish like the morning cloud and the early dew.

This man is prompted to make resolutions to a virtuous course from a regard to reputation,—a desire of the good opinion of the world. He has remarked in his intercourse with society, that it is the tendency of virtue to engage respect and esteem; that it is highly becoming and ornamental to the character, when not carried to the extreme of rigid austerity. Perhaps some striking display of virtuous principle has engaged his admiration, and he has felt 'how awful goodness is, and has seen virtue, in her own shape how lovely.' He would think himself happy, could he be the occasion of exciting such sentiments in the breasts of others as he now feels in his own. Under these impressions he resolves with ardour to endeavour to attain to so enviable a distinction; and perhaps he takes a few steps towards the accomplishment of his purpose. But resolutions prompted by such transient glows of moral feeling, and adopted merely with a view to secure the respect of the world, rarely have a lasting and uniform influence. They will be remembered, and have their proper effect, as long as a man is called upon to perform none but *customary* and *fashionable* duties; but they will not lead him to condemn and discountenance a popular vice. They will not stand by him when he is called

upon to face reproach, opposition, and persecution. He is disappointed and his resolutions falter, when virtue shall require him to proceed, with undeviating step, in the way of his duty, through *evil report*, as well as good report; and he will forget or disregard his good purposes, when they interfere with any plans or prospects in his favourite pursuit of worldly honour. No sooner is some splendid prospect of distinction presented, which yet requires the sacrifice of his good purposes, than he is hurried away in its pursuit. To be seen and admired by men was the very object of his good purposes. Who then can doubt that they will give way, when they require him to do that, which meets with the frowns, instead of gaining the applause of the world? That such a case may occur will not, I suppose, be questioned by any one who has observed the ways of the world, or read its history. The opinion of the many is *not* always on the side of rectitude. On the contrary, you can scarcely direct your minds to a distinguished benefactor of mankind, to one who has given his days and nights, the labours of his life, to the cause of reforming and enlightening his cotemporaries, without thinking of one, whose reward has been reproach, and contumely, and persecution. Yes, the Redeemer of mankind, the light and life of the world, whose sole employment was 'to go about doing good,' was despised and rejected of men,—he was forced from a world, unworthy of his presence, by a death inflicted only upon the vilest malefactors,—upon highwaymen and slaves. Is it not then certain, that a mere regard to reputation, a regard to the opinion of such a world as ours is, will be insufficient to make our good purposes uniform and permanent in their influence?

There are some, who form resolutions to exercise this or that virtue, and to abstain from this and that vice, with no other view than the promotion of their interest in this world. The assistance of virtue they think useful, if not absolutely necessary, in order to the attainment and enjoyment of this world's good. They have heard, and they may have observed, that many, by following a course of strict and undeviating integrity, have been successful in their pursuits, and have risen to the summit of worldly prosperity. They too resolve, that they will try the same means in order to the attainment of the same end. They mean to *make use* of so much virtue

as shall be instrumental in procuring that temporal good, which is the engrossing object of their desires, and in giving success to their endeavours to rise in the world. But ye cannot serve God and Mammon, says our Saviour. Religion and virtue disdain to be considered as the mere servants of interest. It will soon be found by those, who thus pay their passing respects to virtue, as a means of promoting their present interest, that although with respect to the tendency of virtue on the whole, and her influence on the human condition generally, 'length of days' may be said to be 'in her right hand, and in her left hand riches and honour;' yet tempting prospects of gain will sometimes be presented, crooked by-paths to wealth will attract their notice, through which Religion and Integrity refuse to accompany them. When highly tempting opportunities of this kind occur, resolutions to a virtuous course, from no higher motive than a regard to temporal interest, will prove but a feeble barrier in the way of the accomplishment of unlawful but flattering designs. Highly wrought statements of the natural consequences of virtue in this world, of its influence on present happiness, have no doubt convinced many a man, that it was for his interest to be virtuous, and excited many a hearty resolve, many a sincere purpose, to practise the laws of virtue. But they who are influenced by *no higher* considerations will find no difficulty in persuading themselves, when they mingle in the interests and passions of the world, that the practice of the arts of deception, hypocrisy, and injustice, will in many particular instances be a shorter, and easier, and surer way to the attainment of what they conceive to be temporal good, than the practice of rigid virtue; and in the hour of violent temptation they will fall away.

I have thus far spoken of the inefficacy and failure of such resolutions as are hastily adopted from inconstant and temporary motives; a regard to present ease and tranquillity of mind,—to the opinion of the world,—to temporal interest,—motives which yield but an unsteady aid to virtue, and are sometimes incentives to guilt.

But why is it that so many of our good purposes, which are prompted by the highest considerations that can influence a reasonable being, frequently become fruitless and abortive. Why is it that many, who have a sincere desire to do the will

of God, and who, from a regard to the sanctions of his laws, which he has appointed and proclaimed to the world, mark out for themselves the best line of conduct, and resolve with sincerity and ardour to pursue it,—why is it, that forgetting their good purposes, they so frequently deviate from the right way, and accomplish absolutely nothing towards real reformation of character? Let me give a general answer. The reason is, that when they resolve upon a good end, which they perceive and approve of at a distance, they do not reflect upon the *means*, by which alone it can be attained. They neglect to make themselves acquainted with their peculiar propensities, with those particular passions and desires, and with those circumstances in their external situation, which may constitute strong temptations to induce them to deviate from their good purposes; or, knowing them, they take no pains to restrain and govern the former, or avoid the latter. They neglect self-inspection and self-government, and are not so distrustful of themselves as to fly from temptation.

It is a subject deserving our most serious consideration whether, in our zeal in opposing a doctrine so dishonourable to God, and so degrading to human nature, as that of the entire moral inability of man to perform what the Lord our God requireth of him, we are not apt to entertain too extravagant an opinion of our moral powers,—to place too great a reliance upon the strength and exertions of the human will. Are we not apt to repose such an excessive confidence in our moral strength as to undervalue those means and helps, which might ensure a uniform obedience, and without which our resolutions and plans, aiming at improvement in character, must prove fruitless,—must terminate without effecting any thing? These means are prayer, meditation, self-examination, observance of religious ordinances and worship. In the pride of our strength we resolve upon some great moral achievement. *We will* press toward the mark for the prize of the high calling of God; but, too confident of success, think not of the obstacles and hindrances, which may stand in the way of the execution of our good purposes. We are not on the watch against the occasions and temptations to violate our resolves. We do not with sufficient care guard against the sin, which doth most easily ensnare us. We set out

on the race with strong hopes, and strong determinations, to gain the prize; but we neglect to take the precautions necessary to insure success. We neglect to consider, and of course we neglect to guard against what may expose us to defeat. We do not lay aside every weight. We neglect to examine and take advantage of the ground; and consequently, with all our ardour and zeal we fail of obtaining the prize.

If we take no pains to detect and expel the malignant passions, which may be lurking in our bosoms, but suffer them to have a quiet and undisturbed abode; if we neglect to maintain a constant watchfulness over our thoughts, and desires, and appetites; if, instead of avoiding the occasions and allurements to sin, we run fearlessly into temptation; if we are so self-confident as to neglect those aids and means of virtue, which are within our reach, and refuse to apply for the divine assistance, which is promised to humble suppliants, we may resolve with ever so much sincerity and vehemence; we may promise ourselves in the ardour of feeling, though death should overtake us, *we* will not neglect the counsels of our master, *we* will not deny his name, *we* will not deviate from the good course we have proposed to ourselves; yet, in the hour of temptation we shall do that, which will make us *weep bitterly*. We shall find too late, that we have overrated our strength; that we have thought too little of the enemies, which encompass our path; and of the enemies within our own hearts.

I have thus endeavoured to set forth some of the leading causes of the inefficacy and failure of human resolutions. From a review of these, let us be induced to reflect on the importance of constantly proposing to ourselves the *highest motives of conduct*. We have seen that one of the most powerful causes of the failure of our good resolutions is, that they were adopted hastily from doubtful and inconstant motives,—motives having respect to this *lower world* alone. Let us, then, if we would keep our resolutions firm and lasting, if we would be consistent and uniform in the christian course, let us habitually look *above* and *beyond this world* for the supports of our virtue. The influence of this world alone will never bear the soul to one that is infinitely better. Our conduct in this world will not be *uniformly* virtuous, unless

our *affections* are placed on things above. The motives, which Religion presents, are the only adequate and uniform supports of human virtue. *We must walk by faith, and not by sight.* The love, reverence, and fear of the Creator, Governour, and Judge of the world,—a constant regard to his will,—the sense of his presence and inspection,—the desire of his favour and approbation,—the hope of the eternal rewards which he has promised to the virtuous,—the fear of the evils which he has threatened to bring upon the vicious, not in this world only, but *in that which is to come ;*—these are the only considerations and motives, which will urge us to the *uniform* practice of *all* our duties. Considerations having reference to this world alone, will sometimes give way,—will sometimes persuade to vice. It has not been my purpose to discuss the question, which has been agitated amongst moralists, whether actions performed from a sense of present interest, from a regard to reputation and praise, from a respect to the opinion of the world, can partake of the nature of virtue ; or whether they are entirely destitute of merit. But it has been my object to shew that such motives are inconstant in their operation, feeble to bear us up against temptation, and sometimes traitors to the cause of virtue. Let him, therefore, who is influenced by no higher motives, think that he has made but small advances in moral excellence, but distant approaches to the character which God would have him acquire. Let him think that he has but doubtful and feeble security against the inroads of vice, against the assaults of temptation, and the licentiousness of the passions. And let him aim to act under the influence of those higher motives of *Religion*, which will urge him forward in the rugged as well as the smooth path, which never change with circumstances and situations, which will afford a strong support against the terrours of pain and reproach, persecution and death, and which we shall not be ashamed to own, in the hour, when the secrets of the heart shall be laid open.

From the view we have taken of the uncertainty and instability of human resolutions, let us also be excited to aspire after that right disposition of the affections, and all our powers of thought and action, which will render the aid of frequent and particular resolutions less necessary to our progress in virtue. Let us not rest, until we have acquired that

purity of mind and heart; that uniform, consistent, and unvarying direction and attachment of our faculties, feeling, and affections to the objects, which God approves, so that what was once the effect of repeated endeavours, and laborious effort, may be the result of inclination,—the spontaneous impulse of the feelings and temper. Until we have made some approaches to this disposition and temper of the mind and heart, we shall ever have occasion to weep over resolutions violated, motives disregarded, and duties neglected. Unless we have made some approaches to such a disposition and temper, we can have no sure and unfailing safeguard against the violence of temptation, and the exigences of untried situations. And without such a disposition and temper, we are destitute of that best, that indispensable preparation, that wedding garment, which will make us fit to enter the presence of the pure and perfect Being, 'who searcheth the heart, and trieth the reins.' *Keep, therefore, thy heart with all diligence; for out of it are the issues of life.*

Let us learn, from a review of our subject, a lesson of humility, and of the necessity of placing our dependence upon God. Under a deep conviction of our frailty,—of our proneness to violate the resolutions of our better moments, of our liability to be overpowered by the sudden assaults of temptation, let us learn to feel our dependence upon God, and the need in which we stand of his aid, who knoweth our frame, and remembereth that we are dust. Let us repair to the throne of him who knoweth how to deliver us from temptation, and whose grace is sufficient for us. Such a sense of dependence upon God, and the confidence in divine aid to support what is weak, and raise what is low, within us, which is the fruit of habitual devotion and prayer, will greatly increase our powers of resisting temptation, and will excite within us a zeal, and ardour, and perseverance, in the ways of well doing, analogous to the feelings, which burn in the breast of the soldier, who knows that his sovereign is fighting for him in the front of the battle. In the beautiful language of sacred poetry, '*Blessed is the man who trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree, planted by the rivers of water, and that bringeth forth his fruit in his season; his leaf also shall not wither, and whatever he doeth shall prosper. Even the youths shall*

faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not be faint.

RELIGIOUS FEELING.

Before recommending religious feeling, it is important to say what it is; for, like almost every other subject of religion, it is often sadly misunderstood, and the indulgence of a mistaken affection is too generally thought a sufficient substitute for the weary labour of ordering the life by the directions of Christianity. Is is, however, enough to say, that religious feeling is the same with all other feeling; and, instead of being a supernatural excitement of the heart, or a principle not originally belonging to human nature, and placed in the soul by the immediate act of God, it is simply the direction of our natural feelings to the subject of religion, and the deep interest naturally awakened by the considerations of God and our own destiny, which reason suggests and revelation opens.

And yet there are some, (I trust under the mistaken impression mentioned,) who doubt whether it is either useful or necessary. They say the Christian should be governed only by a sense of duty. This is true; and what is religious feeling but a sense of duty? Not the cold and uninspiring thing, that too often bears the name,—not the dead letter that measures and weighs our obligations, and tells us we need not go any further. Religious feeling is the sense of duty in its living force, urging us onward in the narrow way with pleasure instead of unwillingness, and making our labour light. Not necessary! Show me one man in the whole range of existence, who meets his duties faithfully, while his heart is not in them, let him feel his responsibility as he will; and did we ever find ourselves able to persevere long in what we knew to be right, against or without our feeling? We found that the hands grew weary the moment the heart grew cold. Besides, the reluctant and measured obedience arising solely from what men call the sense of duty, though unavoidable in

the beginning of a christian course, will not be accepted when we have long walked in it, and come near its close. There is nothing harder for a parent, in his age or infirmity, than to receive attentions from his children, which they feel bound to give,—to content himself with that measure of kindness which they do not dare refuse him; and even if they fail in no single respect, and leave no ground for complaining, he feels that there is wretchedness in receiving their charities, when their hearts do not go with them. No more will God receive the exact but heartless offering. No good deeds, sacrifices or prayers, can be remembered on high, but those which come from the heart.

They say too that religious feeling will run into excess. It is true that fanaticism and hypocrisy often assume its name, but these are not excesses of religious feeling;—they have nothing to do with it, and the more fervent the true affection becomes, the sooner these counterfeit passions will die away. And suppose it did sometimes rise into excess, what then? We should no more quarrel with it on account of its accidental results, than with the winter fire that warms our dwellings, or the stream that revives our fields, because they sometimes pass their bounds and spread out into destruction. Prudence may be excessive; benevolence may be excessive; and, if we cast away all the feelings attended with this danger, we shall have very little worth retaining left in the heart. Would to God that this danger were less fanciful than it is! For little reason is there to fear, or I should say to hope, that any of our feelings will go too fast or far in the way of duty. If religion were a path of invariable pleasantness; if its days were all sunshine and its nights all peace; if there were no dangers to encounter, and no tears to shed, then we might not need the aid of the affections. But it is not, and it never will be so; and in the deep solicitings of temptation,—the whirlwind of passion,—the resistance abroad, and the selfishness within, the voice of reason cannot be heard, and will not be cared for if it is; the assault will be strong, and the defence must be resolute, and no part of our nature is strong enough to make it but the heart.

Next, if there is no doubt that the affections may be engaged in the service of religion, the thought of God should first employ them; for without hearts deeply impressed with

reverence for his greatness, gratitude for his goodness, dread for his power, and love for his milder perfections, we shall have nothing to inspire us in the performance of duty; we shall have no feeling of responsibility to a just and holy being, and no worthy object of prayer. But the affections are not to rest as they often do in the admiration of his perfection; for at this hour, and every hour, thousands are gazing with delight upon the visible world,—they are elevated with its sublimity, and melted with its beauty; and yet, in all the enthusiasm with which they dwell upon it, they never feel that its Creator is their father, and these are blessings which his kindness has made for them. These wonders of Providence, considered only as things to be admired, no more awaken devotion than the portrait or statue inspire affection. They must be regarded as the gift of a father's love, and intended to make us now, as well as permanently happy; and when the recollections of past and present enjoyment,—of rich treasures of happiness poured out at our feet, are assembled and considered as they ought to be, I do not say they must, but they will make the divine character the object of our affections. Many indeed are the clouds, and deep sometimes the darkness that surrounds God's throne; but there is an eye of faith that can discern him who is invisible, and there is a heart of religious feeling too, that can love though it sees not the Giver of every good.

The character of our Saviour and all the other subjects of religion, are so many expressions of divine goodness, and are calculated to direct and animate religious feeling in the love of God,—especially that character, so humble yet so exalted,—uniting the sensibility of human tenderness with the grandeur he derived from God, and even while mingling in the crowds of men, surrounded by a distant and unapproachable solitude of more than earthly greatness. When we remember that he endured an existence of humility and wo,—that he laboured without rest and suffered without the consolations that assuage the sorrows of men;—that his hardship was relieved by no friendship, rewarded by no gratitude, encouraged by no applause, and when the long wretchedness of his life was ended, he could not go down to the grave in peace,—and all this for us! religious feeling must be awakened powerfully by the willing self-devotion of the Son, and

the love of his Father and our Father, that sent him forth to enlighten and save the world.

But when I say what direction should be given to religious feeling, I would say that forms of faith should engage it no further than conscience sternly demands. They are too apt to engross it, and to excite unholy passion ; and yet men fly to them as they hurry away from the places where they find nature as God first made it,—where the forests and fields, the blue heaven and dark waters address their hearts in vain, —and go to join in the rivalships and struggles of the world. But this is not right. I may not say that those who are thus earnest in their own faith, and zealous against others are guilty ;—their mistaken conscience may help to excuse them ; —and yet one would think they might contend on other than holy ground ; there are wars and rumours of wars enough to engage in without disturbing the religion of peace.

Again, what are the limits of this religious feeling? Beyond what bounds is it never to pass? Now a truly religious feeling could not run into excess ;—it would never go near to prevent the performance of a single social duty, nor the enjoyment of one innocent pleasure ;—it could only become more religious, and that change would be happy. But nothing human is pure ; many fountains of worldly interest send their waters into the river of life. Then whenever what we consider our religious feeling is no longer controlled by our judgment,—when we begin to be enthusiastick, where reason has not first approved,—when we make feeling supply the place of action, and suppose that holy affections will atone for our want or violation of morality,—still more, when we compare ourselves with others, and our fancied superiority awakens, or may awaken confidence and pride ; then our religious is fast changing to irreligious feeling, and we are in the path that seemeth right unto a man, though the end thereof are the ways of death.

But the degree of religious feeling should be determined by what we know of our own nature. We can tell just how deeply we are interested in the concerns of life,—how well we bear its labours in the prospect of reward ;—how much we rejoice when we have added to our possessions, and what feelings are awakened by the accidents either favourable or unfortunate that call up the fervour of the soul. Our

affections must be proportioned to our impression of the value of the objects that excite them. Then if heaven is better than earth,—if the service of God is higher than the slavery of the world,—if eternity is more important than the passing day, religion must be followed with that deep and solemn earnestness, that gives a sabbath stillness to life, as if there were but one thing to do;—such an earnest feeling as might have once borne an Apostle through opposition, suffering, and desolation, as the mighty vessel dashes impatiently through the waters till she rests by her native shore.

How can our affections be any longer uninterested in religion? How can we suppose that the part of our nature most exalted in itself and in its powers, is the very one we have no use for in religion? We suffer those affections to be wrought into admiration when we witness the successful experiments of human art,—the works of human hands, and the noble results of man's intellectual exertion; we allow them to kindle into warmer enthusiasm at the thought of human glory, surrounded as it is with recollections of violence and blood; we invite them to linger and gaze on the magnificence of the heaven above and the familiar beauty of the earth beneath us; no feeling seems too strong to express when fine examples of human character demand our reverence and delight; why then should we keep the affections steadily away from things immortal, while we waste them in emotions that can go with us only to the grave? why can we not fasten them on those enduring things that shall not perish with the world at last? Why can we not give our best, yes, all our affections to religious duty and improvement? There only can they be devoted without danger and sorrow; there they will give rapidity and success to our preparation for joining the saints in light.

PERVERSION OF SCRIPTURE LANGUAGE.

Every one probably has found some difficulty in shaking off certain crude notions, which were received in early years; and even after he has been taught, by the sober convictions of his understanding, resulting from free inquiry, to correct

them, they will sometimes recur, and give him momentary uneasiness. If this be the case, as it often is, with men of good education and enlightened minds, we are not to wonder if we find it more strikingly exemplified among the weak and the ignorant. The child, who reads his Bible in little portions, to his mother or school mistress, and at the same time, is taught to repeat lessons in the Primer and the Assembly's Catechism, considers them all equally sacred, and gets his notions of religion from what his memory is taxed with. If the words *original sin*, *Godhead*, *election*, &c. are mentioned, his proofs of the doctrines which the words suggest to him, and his ideas concerning them, as far as he has any, are drawn from the little elementary books which he faithfully committed to memory. I recollect to have heard it once related of an adult, that, when challenged to produce a proof-text of original sin, he involuntarily cited—'In Adam's fall, we sinned all.' And I will appeal to any one, who, when a child, learned the Assembly's Catechism so thoroughly, that he could not forget it, whether the word *Godhead* does not immediately suggest to him that concise dogma,—'There are three persons in the Godhead,' &c. Without any further illustrations, I think this moral caution flows obviously from the subject; namely, that it is wrong to impose these little formulas of abstruse doctrines on the infant mind. The doctrines taught in the Assembly's Catechism, are indeed called the distinguishing doctrines of the Gospel; but they are not. They are reduced to a kind of system by great efforts of ingenuity, by remote inferences, and by much subtle contrivance. By fastening them on the youthful mind, a weight may be unwarily imposed, which a person of tender conscience, not guarded by great physical or intellectual vigour, can neither shake off nor endure; which may end, and often has ended, in melancholy or phrenzy.

I might select from the Scriptures a multitude of passages, which have been generally misapplied, in consequence of blind devotion to preconceived opinions, and doctrines clothed in a technical phraseology. One of the most remarkable examples of this kind is that passage in the Epistle to the Ephesians, in which the Apostle exhorts them to 'put off the old man, which is corrupt, according to the deceitful

lusts;' to 'be renewed in the spirit of their mind;' and to 'put on the new man, which is created in righteousness and true holiness.' Now I will ask, whether the generality of the orthodox, so called, do not apply all this to *conversion*, in the technical sense which they have attached to the word; and whether their teachers do not encourage or allow it? Is not the *old man*, by their interpretation, what they call the carnal or natural man, as he comes into the world, by the will of his Maker, wholly depraved? Does not the *renewal* spoken of by the Apostle, in their apprehension, mean a radical and mysterious change of an originally corrupt nature? and by putting on the *new man*, do they not understand a transformation of this nature? Every thing seems to them here to fall so naturally into their mode of speculation upon conversion or regeneration, that most of them would be very apt to smile, perhaps some of them with an expression of a good deal of pity or contempt, if we should suggest to them an examination of the context. Can the context, they ask, make it plainer? or is there any possibility of mistake in the case? Let us hear what the Apostle saith. He writes to men already converted,—converted from paganism to christianity. But he would persuade them that their acknowledged Lord and master, in the religion which he preached, tolerates no vices, and they must no longer indulge in those corrupt practices, which they might once have considered venial, or have indulged without remorse, or fear of future consequences.

As the Ephesians, addressed by the Apostle, had been converted to a new faith, so he tells them they must be converted from the vices forbidden by this new religion. I foresee that some Christians will charge me with great ignorance, or a profane use of words, in speaking of more than one conversion. I have no disposition to ridicule the phraseology of any sect of Christians; for I am far from believing that ridicule is the test of truth. Some good, however, may result from placing such phraseology in a fair and strong light, and seeing whether it will bear the exposure. It is a very convenient and summary doctrine, that, in regard to the religious character, change or conversion can take place but once for all; that the *substratum* (I know not what other word to use) of all sin, is turned at once into that of

all holiness. But I choose to employ the words convert and conversion, in their real meaning, a meaning that appears to be alike true and intelligible; and to say that every sincere conviction, producing change of opinion, or change of moral conduct, is, in the *good* sense of the word, conversion, is a turning, as it regards the individual, from errour to truth, from vice to virtue.

It will, I think, be perceived by any one who examines the case fairly, that these views correspond with the exhortations of Paul in addressing the Ephesians. He beseeches these converts to walk worthily of their vocation, in all the christian virtues; and not to conduct themselves as other Gentiles, since they *had not so learned Christ*. But when he comes to illustrate his exhortation to them, to put on the *new man*, he does not rest in generalities; he does not exhort them to turn, to be converted, to be renewed, from they knew not what; he is not afraid of being called, in those *unenlightened* times, a moral preacher; but he intreats the liar to speak the truth,—the irascible and sanguinary, to avoid sinful anger,—the thief to turn to honest industry,—the licentious talker, to purify his tongue,—the thoughtless or profane, not to resist the holy spirit of God,—the morose, and vindictive, and slanderous, to become kind and forgiving, and tender of others' reputation. He continues the same style of exhortation to the end of the Epistle,—exhortation to mutual love, to chastity in speech and conduct, to vigilance and circumspection, to saving of time, to temperance, to devotion, to deference and forbearance towards one another in all the relations of life. All these are the great ends to be attained; they constitute the great warfare, to accomplish which, and to resist every adversary, we are to put on the whole armour of God, the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God.

Now it will not be maintained by any reasonable man, that these Gentile converts were all liars, thieves, &c. by nature, or that there is any thing mysterious or supernatural in their power of abstaining from these vices, or of reforming from them. Some reason the Apostle must have had for all the particularity that we have seen. Some or all of the vices enumerated must have been practised, and the virtues

imperfectly regarded by them ; or at least there must have been occasion for great apprehension in the writer, that their virtues needed a very strong guard. They were already converted to a belief in Christ of some kind ; but the work was incomplete, till they were thoroughly converted from their sins ; for it was the earnest desire of the Apostle, as it was the great end and aim of the religion which he laboured to propagate, to make bad men good and good men better ; to make them good in all the relations of life, and devout as the children of God, and heirs of immortality.

It is very much to be feared, that a considerable portion of Christians in this age would consider a preacher, who bestowed much of his attention upon the topicks alluded to, in speaking of the Epistle to the Ephesians, to be exceedingly deficient,—quite a *legal* preacher. And yet how small a portion of the New Testament (and that small portion here and there in the Epistles of Paul) is devoted to abstruse speculations on subjects hard to be understood ! The main end is, throughout, moral and devotional, and the sanctions every where solemn and awful.

I am not aware that the Scriptures, in any place, speak a language different from that of Paul, in the passage I have considered. Whenever *conversion*, *renewal*, *regeneration*, or the *new birth*, is spoken of in the New Testament, it means change of religion, from Judaism or paganism, to Christianity, or change of dispositions and conduct. Consequently unbelievers are exhorted to believe, and be converted to the true faith, and sinners to turn, and repent, and reform.

No doubt there are millions in christendom, bearing the name of Christians, without excepting any sect or denomination, who have little of the form, and less of the power of godliness. They must turn, must be converted, from indifference in regard to religion, to a consideration of its supreme importance ; from neutrality to open defence of the faith ; from coldness to zeal. Whatever be their habits of sin, of negligence, or stupor, they must be converted, regenerated, born again. No rational Christian is afraid of these terms, any farther than the abuse of them has led him to avoid them, and to seek other words to convey their true meaning. There are not to be found among men more

persuasive exhortations to conversion, than those which fall from the lips of preachers belonging to the liberal party. But they wish to have a meaning affixed to the word, that is at once rational and scriptural. They are afraid to require any proofs of true faith or genuine holiness, which the Scriptures do not require ; and are ever ready to appeal to the law and the testimony, to the life and conversation.

When I commenced these remarks, I did not mean to confine myself to the illustration of a single instance of the perversion of scripture language, and perhaps I may renew the subject hereafter. It seems to me the time has come, in which the publick attention should be often called to such inquiries. Names are of little consequence in themselves, any farther than, having been long monopolized by one party, they may serve to mislead mankind, in regard to the things signified. But we know that in religion, as in other concerns, certain watch-words of a party are often more than a match for the sober reasoning of candid and inquiring men. We have seen, however, in our own times, that much can be done for the spread of rational religion, by calm and persevering attempts to enlighten the publick mind ; but the occasions are still lamentably frequent for that searching question, which was put by Philip to the Ethiopian,—'Understandest thou what thou readest?' A. V.

BIOGRAPHICAL SKETCH OF GOVERNOUR BROOKS.

The character of the late Governour Brooks being one of great excellence, and it being well known that he was a warm friend to religion, as well as an able and enlightened magistrate, and heroick defender of his country's rights and liberties, a brief memoir of his useful life may be acceptable to the readers of the Examiner. The following Biographical Sketch is extracted from an occasional Sermon, preached by the pastor of the First Church in Medford, on the Sabbath immediately subsequent to the death and interment of the lamented subject. Governour Brooks had, for many years, been a member of that Church, and how effectually he was supported in his dying hour, by the religion he so long professed, may be inferred from his conversation with the pastor, in the interview described in the close of the following sketch.

The Honourable John Brooks was born in Medford, in May 1752. On the 31st of that month he received baptism in this church of Christ. He was descended from a respectable line of ancestry. The first of the family name, who emigrated to this country, took up his residence, it is understood, in this village; and the estate on which he is supposed to have settled, has remained in the hands of a succession of descendants to the present day.

The immediate parents of our lamented friend were highly respectable. His father was Captain Caleb Brooks, well remembered by some yet living; and the son was a younger member of a numerous family. At the usual age he was put to school, and enjoyed only the common advantages then possessed of elementary instruction. What proficiency he made at this period of life is not distinctly known. Compared with his slender means, we may presume it to have been highly creditable, as he possessed a mind naturally active, and ardent in the thirst of knowledge. Several anecdotes are related of his amiable deportment and manners at this period; and traits were even then developed, which gave presage of the worth and excellence of the future man.

The claims of a large family not permitting the father to bestow upon the son the expense of a publick liberal education, and the latter discovering a predilection for the medical profession,—at the age of fourteen, he was placed under the instructions of Dr. Simon Tufts of this town,—a gentleman eminent in his profession, and distinguished for his urbanity and private worth. Under his eye and roof, the youth continued to the age of twenty-one years. The interval was very profitably spent, and ever after was looked back upon with great pleasure. He then left Medford, established himself professionally in the town of Reading, was soon after happily married, and seemed fixed in the sphere he had there chosen for life.

The period in which he thus embarked on the active duties of his profession, was one of great publick excitement.

The American colonies were on the eve of an open rupture with the parent country. The arbitrary and unconstitutional acts of the cabinet of Great Britain, produced a spirit of resistance throughout this continent. A throb of generous, injured patriotism beat high in the bosoms of its inhabitants;

and when the language of petition and remonstrance was refused a hearing, and endurance became no longer a virtue, preparations were made in a spirit of high and desperate daring, to shake off the fetters which the ruling powers of England, with the threatening array of fifty thousand bayonets, were preparing to rivet.

In the generous burst of feeling, so widely prevalent, it cannot be supposed that the highminded spirit of our deceased friend took no part. He entered deeply into the stir and struggle of the crisis. And such, and so early, was the rising ascendency of his character, that the young men of his town and neighbourhood embodied themselves into a company of 'minute men,' so called, and placed themselves under the command of the youthful patriot.

At that time it was difficult to foresee what would be the political issue of publick affairs; especially, what would be the length, or the probable result of the colonies' resistance. It does not appear that national independence was then absolutely contemplated and aimed at by the prominent directors of the measures of opposition to the British government. Judicious men supposed that the determined and intrepid attitude assumed by our people would produce at the English court a conciliatory temper, and such readiness of accommodation as that the effusion of blood might be spared, and both the wrongs of the colonists be redressed, and the reasonable privileges which they sought be conceded.

Be this as it may, when the war, which *ended* in the Revolution, was about breaking out, the deceased did not contemplate making arms a profession, even for a season, as events subsequently occasioned; or, indeed, of serving his country in any military capacity. He conceived that the calls of his family, and the duties he owed professionally to his neighbourhood, would not admit of his taking the field. It cost him an effort so far to repress the fire of youthful ardour, as to come to this decision. On the organizing of a regiment in the winter of 1774-5, he was elected a major; and the views of duty I have stated, led him to decline the appointment. At a subsequent meeting of officers, his formal declination of the post to which he was chosen, was communicated along with the reasons that swayed him; but his objections were not received, and at a new ballot, his elec-

tion to the majoralty was unanimously confirmed. He returned home perplexed in mind. Again he conscientiously weighed the question of duty, and again arrived at the conclusion before communicated. On the memorable 19th of April, there was to be another general meeting of the regimental officers elect, at which it was his intention to appear, and still absolutely and finally to decline his appointment, for motives which he deemed must prove convincing. But Providence otherwise ordered; and an event was then just at hand, which was to determine differently his views of duty, and doubtless to change and colour the whole course of his subsequent life. On the preceding night, (namely the 18th of April, 1775, then at the early age of twenty-three years,) he had just retired to rest, when the momentous tidings were brought, that a strong detachment of the enemy had left Boston and taken up the line of march towards Concord. He immediately directed that the concerted signal of alarm should be given; that his company should be ordered out; and then,—forthwith joined, you suppose, his intrepid little band?—But no, there was a duty he felt, that must first be attended to. There was much sickness at that time in the town where he dwelt. A malignant fever was prevalent. He did not suffer himself to forget the duties he owed to the sick; or to act on the plea that the calls of patriotism might displace the claims of benevolence. Having given directions for his company to march so soon as it should be assembled, he mounted his horse and visited all on the list of his patients; and not only administered the necessary immediate prescriptions, but left directions for their after treatment and regimen, during the period of his expected absence. Day had advanced when he overtook and assumed the command of his gallant corps. He first came upon the enemy a short distance this side of Concord; just as they, having completed the destruction of the Provincial stores, were commencing a rapid retreat to the capital. Brooks' company formed one of the many flying parties of the county troops, which, hanging on the flanks, or rear of the retiring British soldiery, kept up an harassing and fatal fire; nor did the pursuit terminate till the latter reached the boats stationed at Charles River, for their transportation to Boston.

I have dwelt longer on this event, with its connecting incidents, in the life of the deceased, because such an anecdote may throw a clearer light on some interesting points of his character, than a mere general and unillustrated eulogy could offer.

The immediate turn of his life was now determined. He joined the camp then forming at Cambridge, and shortly after was commissioned a major in the provincial army. Thenceforth,—his sword unsheathed,—he espoused his country's cause with a devotion, a spirit and intrepidity surpassed by none, and continued in the service till the close of the eventful struggle. His valour was proved on many a hard fought field. In the autumn of 1777, (then promoted to the rank of lieutenant-colonel, and commandant of his regiment in the absence of the superior officer,) he was among the northern continental forces that pursued and at length vanquished the army under General Burgoyne. On the 7th of October, in the second assault on the British lines, he, in the division under General Arnold, led his regiment against the right wing of the enemy, and succeeded in making a most decided impression. The enemy were not only driven in, but the entrenchments of the German reserve being carried by storm, the regiment of Colonel Brooks fairly effected a lodgment therein. This they triumphantly maintained; notwithstanding the most urgent orders from the British general that they should be disposted; and the victorious corps passed the night ensuing, with arms in hand, on the ground so valourously won. It need not be said that so signal an exploit added much to the brilliancy of his reputation.

Subsequently his personal safety was greatly endangered in the battle of Monmouth. In consequence of the impetuosity of a charge, and the dust and smoke occasioned by the terrible conflict, he was separated for a time from the body of his regiment, and well nigh surrounded by the enemy's ranks. But happily, his valuable life and services were preserved to the American cause.

After the arrival of Baron Steuben in this country, when that able officer was appointed Inspector-General of the American army, a board was constituted consisting of three auxiliary inspectors, who were to unite with him in the arduous endeavour to introduce a uniform system of military

drill and discipline among the continental troops. The intelligence and activity of Colonel Brooks being reported to the Baron, at his instance, the former was designated to be a member of the Board, and, at the same time, permitted to retain his rank in the line. He undertook with zeal the important duties attached to the employment, and the services he rendered in this capacity were very valuable. The advantages of the general system of improvement in army tacticks, projected by the controlling mind of the experienced Superintendent of the department, and carried into complete effect by his able coadjutors, were soon strikingly visible in the precision, celerity, and strength infused into the continental military.

Towards the close of the year 1781, Colonel Brooks was directed to resume the command of his regiment, and ordered to West Point; where two other regiments being rendezvoused, a brigade was formed, the command of which devolved on him as senior officer. He continued in that situation till near the close of hostilities.

When the army was about being disbanded, in consequence, as was thought, of no very favourable dispositions being manifested by Congress to make immediate payment of arrears due to the army, especially to confirm its pledges of half pay to the officers for life, a military convention was held to deliberate on the posture and prospect of affairs. A committee was appointed, of which General Knox was chairman, to prepare certain resolutions expressive of the sense of the Convention, and the steps suitable to be taken in the existing emergency. Colonel Brooks was one of that committee, the resolves of which were unanimously adopted at the adjourned meeting of the officers. He also acted for a season, in conjunction with General M'Dougal, as army agent at the seat of the General Government, in the presentation of an address to Congress, and in otherwise negociating with that body; facts which are mentioned to exhibit his high standing in the estimation of his compatriots in arms, and the signal confidence they were wont to repose in him.

The war having terminated, Colonel Brooks at the age of thirty-one, left the army, rich in nothing save the laurels of an unsullied reputation.

But here let me pause to remark on the true excellence of his character at this period of life. He did not bring with him from the army a *mere military* reputation, one attractive by its martial glare alone, and entitled to panegyrick simply in consequence of his acknowledged heroism. Nor was his character chiefly estimable at this period, through the social qualities, the kindly sympathies of a generous breast, the frank and engaging address,—all which indeed he possessed,—but which, by attaching the hearts of friends and personal admirers, might possibly have blinded the eye to serious defects in his moral character, if really existing, and have induced the conviction, that he possessed virtues of which there might be no certain evidence. But he left the army, in *fact*, with unblemished morals; with a character not only externally decorous, but built on solid principle; with a soul superiour to the attractions of vice, in their most fashionable and seductive forms. He was even at that time of life exemplarily good. And when it is remembered what schools of immorality the camp and garrison too often prove, and how much of profaneness, licentiousness, and other kinds of profligacy then abounded;—nay, who calls to mind that baleful spirit of infidelity then stealthily at work, sapping the foundations of religion, and loosening the bonds of all private and publick morals, it must be allowed that his were no common attainments in goodness, and the application to him of the scriptural title of a *'perfect man and upright,' may seem far from extravagant.

Resuming his residence in this town, Colonel Brooks addressed himself to the task of retrieving his embarrassed affairs. The medical profession just then presenting no opening, he at first turned his attention to trade, but to succeed in this pursuit neither his habits nor taste had formed him. In 1786, the venerable Dr. Tufts, his early friend and patron, being compelled by infirmity to relinquish the duties of his profession, was desirous that his place should be supplied by one in whose medical qualifications he might repose entire confidence. At his solicitation, therefore, in accordance also with the expressed wishes of the inhabitants of this and

* Allusion is here made to the subject of the discourse which introduced these notes; the text being taken from Psalms, xxxvii. 37.

several of the neighbouring towns, our deceased friend consented to resume the office of physician. Shortly after, he was elected a fellow of the Massachusetts Medical Society. How ably and successfully, with what unsparing toil and patience, with what suavity, fidelity and acceptance, he discharged the duties of his responsible calling, is known unto all my fathers and brethren. His professional judgment and skill, it is well known, were held also in high estimation by the members of the Faculty, a signal proof of which was their spontaneous election of him in the latter years of his life, to the dignified office of President of the State Medical Society.

With all his conscientious devotedness to the duties of his immediate profession, he yet found time to meet many calls to honourable exertion for the publick weal. He was a man whom the community loved to distinguish. Besides the important trusts with which the citizens of this town, from time to time, invested him, as their representative in several Legislatures and delegate to the State Convention for the adoption of the Federal Constitution, he was elevated to seats in the Senate and Executive Council boards, and also to a high rank in the Militia of the State. But why need I mention these marks of publick confidence and regard, or spread in recital before you his other eminent honours? Why remind you of his selection by the Father of our country, when the note of war was sounded at the close of the last century, to fill one of the principal stations in the army then contemplated to be raised; a distinction more illustrious from the circumstance, that the highest military talents of the land were open to the discriminating choice of the Great Chieftain, and the name of our honoured friend was associated with those of the proudest heroes of which the Republick could boast? Why speak of the eminent post he held as head of the military department of this Commonwealth during the most perilous crisis of the late war? Why mention his subsequent elevation for a period of seven successive years to the government of this state with large majorities of the free suffrages of his fellow-citizens; or expatiate on the acknowledged ability, the rare dignity, the unequalled urbanity, with which he discharged the duties of that arduous station,—qualifications, which obtained for him the homage of all, and exhibited him in the rare light, (as has been well observed,)

of 'a ruler not of a party, but the people?' Why enumerate the various publick associations and institutions, with which the deceased was connected, or over which he was invited to preside; patriotick or professional, religious, literary or masonick? Why mention the several diplomas expressive of respect for his intellectual eminence and erudition, which were spontaneously conferred upon him by the neighbouring university, and which embraced the highest honours in its gift? All these distinctions, it is presumed, are fresh in the remembrance of all whom I address; and a general reflection, I have only to offer on the whole;—what must have been the preeminent worth of him, whom men of all classes and professions, and walks, and pursuits, thus delighted, and were emulous to honour?

To none who were conversant with the deceased, need it be said, that he courted not publick honours. He was superior to the little vanity and sordid ambition of one, who would play a part in the great drama of life, for the paltry pleasure of being seen and gazed at. No one prized more than he, the judicious estimation of his fellow-citizens, or was more ready to move at the *clear* call of duty, to the post of laborious eminence. But it was not the honour for himself, but the good thereby to be accomplished for others, which was the magnet that led him; and the benefits which he was enabled to render the publick, in the high stations to which he was advanced, gladly would he have conferred by a personally invisible agency.

It is well ascertained, that when the dominant political party in the year 1816, turned their eyes to him as the most suitable candidate to fill the chair of chief magistracy in this state,—to the committee who waited upon him to request his consent to the proposed nomination, he returned a refusal, on grounds, which he deemed to justify fully his decision, and which exhibited the consistent purity of his views. When his negative was reported at an adjourned convention, such was conceived to be the urgency of the publick need, they refused to accept it. It was decided, that without a renewal of the personal application, (in the hope that he would at length yield to the exigency,) the press should forthwith announce him as the federal candidate for the chair of state. And yet, when clothed with the office, from the

eminence of which he thus modestly shrunk, he more than rose adequate to its novel and complex duties, and proved himself as a ruler, equally able and virtuous, enlightened and *good.*

His private deportment in the latter office, cannot have been forgotten by us. Equally accessible to all, he maintained the same affable and urbane, yet dignified address, for which he was wont to be distinguished. His crowded avocations did not cause him to neglect the duties and charities of social and domestick life; nor produce a suspension of the kindly interest he had ever cherished in our families and homes. How various and delicate his offices of courtesy and friendship! And how ready, to the last, his gratuitous bestowment of professional advice and the fruits of his long-tried skill, whenever sought in cases of illness;—always in company, or known accordance with the wishes of his respected successor in the medical office.

In the character of this most estimable man, there was a rare junction of qualities, equally great and good. *Great* qualities he certainly possessed. The faculties of his mind, naturally of no inferiour order, had been unusually strengthened by culture and exercise. Separately, they were all entitled to respect on the score of power; and had the entire assemblage centered in some one, not endued with his genuine goodness of heart, or in whose breast a baleful ambition reigned, they would have clearly proved the possessor to be a *talented* man, in the popular sense of the phrase. In the case supposed, they would have stood all naked and open, and have *glared* upon human observation. But in him, they were accompanied and relieved by virtues of equal eminence. There was a happy admixture of these, and an evenness in their elevation, which gave a rounding and finish to his character; and, added to an unostentatious address, they prevented the particular effect of his mental powers, either viewed singly, or in their aggregate. In short,

> 'He was a man most like to virtue, in all
> And every action ———
> ————————Of a body as fair
> As was his mind, and no less reverend
> In face than fame He could so use his state,
> Tempering his greatness with his gravity,
> As it avoided all self-love in him
> And hate in others.'

It remains now that we turn our attention more particularly to the *religious* principle, the 'golden thread,' which ran through the contexture of his life and actions.

From his youth, he entertained a deference for religion. But a remarkable providence befel him when about twenty-three years of age, which drew his attention seriously to the subject. It pleased God to visit him with an alarming illness.* At that critical juncture, he possessed the calm exercise of reason. He was led to revolve deeply on the state of his soul, and the anticipated consequences, should he be shortly called out of the world. He found with concern that he could not give so full and satisfactory a reason of the hope that was in him, as he had been wont to conceive; and altogether, he felt that religion had not been with him that *paramount* concern, that it both might and should become. Yet, be it observed, his conduct had been stainless and irreproachable; nay, externally, a pattern of correctness.

On his restoration to health, he began seriously to investigate the subject of religion. He read, as opportunity enabled, the works of those solid English divines, Clarke, Barrow, Taylor, Butler, Atterbury, and, more recently, the writings of the great Paley. Beginning with researches into the being and attributes of God, he next proceeded to examine the foundations of revealed religion, and settled his faith in its great principles, on a known and immovable basis. A remark of his is well remembered, 'that from the period of his life alluded to,—of any three books to be found on his table, at least one would prove to be on the subject of religion.' This fact shows the measure of attention, that, among his multifarious engagements, he still unfailingly gave to researches in Christian Theology. But he did not merely read and reflect; he felt that he must *act*. 'True religion,' he once said to the speaker, 'is not a matter of speculation, to

* This sickness occurred in the year 1776, about the time of the evacuation of Long Island by the American troops. Gov. (then Major Brooks,) was obliged to be removed, in a state of great weakness, to New York. The relation of the impressions produced by the illness, or rather of the serious views then entertained, was given me by himself, two years ago. Whilst on this point, I would add, that I received at different times, *viva voce*, from the same source, the statements of the prominent particulars contained in these brief memorial sketches. They claim, therefore, to be considered as faithfully accurate.

recreate the mind,—nor yet food for the passions to nourish fanaticism. *It is a pendulum that, moving within, should regulate and control all the actions of the life.*'

His peculiar views of the great doctrines of religion were ever strictly liberal. By this I mean, that they were narrowed by no sectarian bias; and he put that rational construction on the proclamations of divine grace,—that salvation by them is freely *offered* to all men, though the acceptance or rejection thereof, depends upon their own will. Liberal as he was in sentiment, yet his faith was evangelical.* He never abandoned that great cardinal doctrine of the Gospel,—*the mediatorial agency of Jesus Christ, as necessary to human salvation.* But as he was a protestant in heart, as well as in profession, he freely allowed the same right of private judgment in matters of faith, to others, which he claimed for himself. He conceived, nevertheless, that diversities of religious sentiment might exist among Christians, without destroying their union in the bonds of peace. He deprecated the spirit of uncharitableness, so prevalent in the present day, alienating the hearts of believers, and baptising them with the waters of strife. Enough he had seen of the collisions of the world, to desire harmony at least in the Christian Church. 'Peace,' he would say, 'peace be to this house.' In the sanctuary we have seen how reverent was his deportment. In daily life, we can testify how blamelessly he walked. And all before whom I speak this day are witnesses to the consistency of his exemplary rectitude, in every visible relation which he bore to life. If ever, in mixing with the world, he lost sight for a moment of the 'prize of high calling,' and measured back a step or two to earth, the effect was to redouble his subsequent zeal in his pilgrimage toward heaven. And truly his 'path proved the path of the just, that shone brighter unto the perfect day.'

Such a life could not but terminate in *peace.* The end at length drew nigh, which was to put the seal to profession, and display triumphantly the power of principle.

The constitution of Governour Brooks, though naturally strong, had received several severe shocks from illness. It recovered but imperfectly from a dangerous attack, expe-

* The word is used in its *precise* not *technical* sense.

rienced two years ago ; and it was too evident to an observant eye, that the springs of life were fast giving way. From the beginning of his last sickness, or more properly, when the malady became fixed and determinate, he seems to have had a premonition that it would prove mortal. On the third day of his attack, he so expressed his expectations, but yet declared his entire acquiescence in the divine will. This conviction, and the resignation he displayed, he retained unshaken to the last.

Omitting a recital of the progress of his disorder, the remembrance of which is too painfully fresh, I will pass to a closing scene.

On the evening of the last Lord's day,—*his* last sabbath upon earth,—having then a respite from the bodily pains with which for the most part he had been exercised, he requested the attendance of his pastor. On visiting him, I found his bodily strength to be greatly reduced. Nature, it was apparent, could sustain the conflict but a little longer ; yet the faculties of his mind were in full and unclouded exercise. Collecting his shattered powers, like dying Jacob, he strengthened himself upon his bed. The effort of nature to rally her feeble forces partially succeeded. With laborious and broken, yet sufficiently distinct accents, he was at length able to articulate. Such remarks as were made, that evinced the happy and edifying frame of a dying christian, the unshaken composure of a good man's soul in the near view of certain dissolution,—I shall only repeat. But these will be given, as near as may be, with verbal accuracy.

In reply to the satisfaction I expressed on seeing him, as was expected, amid all the pains of his body, enjoying inward serenity, and strength, and comfort, giving evidence thereby, that he was borne up by the influence of that religion in his death, which he had aimed to exhibit in his life, he said ;—'I see nothing terrible in death. In looking to the future, I have no fears,—no,' he added with emphasis, 'no apprehension I experience, as I dwell on the prospect before me. I know in whom I have believed ; and I feel a persuasion that all the trials appointed to me, past or present, will result in my future and eternal welfare.'

Shortly after, he resumed ; 'I look back upon my past life with humility. I am sensible of many imperfections that

cleave to me. I know that the present is neither the season nor the place, in which to begin the preparation for death. Our *whole* life is given us for this great object; and the work of preparation should be early commenced, and be never relaxed till the end of our days. My own term of life is almost spent. What I have done, is done. God has seen all; and known all. To him I can appeal, that it has been my humble *endeavour* to serve him in sincerity, and wherein I have failed in duty, I trust to his grace to forgive. *I now rest my soul on the mercy of my adorable Creator, through the only mediation of His Son our Lord.*'

'Oh, what a ground of hope,' he immediately added, 'is there in that saying of an Apostle, that *God is in Christ, reconciling a guilty world to himself, not imputing their trespasses unto them!*'

After an interval, he continued; 'I know what it is to leave this world. I look back, and I look around me, and I see what life is, and the many innocent charms it possesses. How many have been the blessings I have enjoyed, all which a merciful Providence has bestowed upon me. I have been connected with life by a thousand close and pleasant ties. What friends have I had, and what comforts in their friendship! I cannot speak of the innumerable tender associations which crowd in my mind, as I pursue these reflections, and indulge the survey of the past.—And to die, is to leave *all*. Yet all, all I have resigned. The relinquishment is unreservedly made. I now only look to the world before me, and very soon I shall be there. In God I have placed my eternal ALL; and *into His hands I commit my spirit.*'

When a confident hope was expressed that his patience would not fail, and it was suggested, that seemingly his further period of suffering could not be long, he resumed, and said; 'The conflict is sharp; may it be short. Sometimes my pains are indeed great. But I have prayed for a spirit of submission, and that it may continue with me to the last. The will of the Lord be done!—Yes, I repeat; *not my will, but the will of my Father in Heaven be done!*'

He next requested a prayer, but said, 'Pray not that I may recover. I have no desire to be raised up from this illness. But pray, that my sufferings may be mitigated, if it please God, and that at length my death may be easy. And

forget not my absent'——his lips faultered,—it was only momentary,—'my absent children,' he soon audibly pronounced. 'And as by an all-wise Providence, it is not permitted to us to meet in this world, may we be blessed with a happy reunion, in the world beyond the grave.'*

In his parting words, on this affecting occasion, he forgot not the church and religious society with which he had so long walked and communed. A blessing he fervently ejaculated upon them, and implored the divine presence to be continued in the midst. It was the blessing of one just arrived at the gate of Heaven. Zion still dwelt upon his heart, and this seat of her solemnities. May the prayer that he uttered, be visibly followed by rich and lasting effusions of grace from above!

* * * * * *

Thus have I imperfectly sketched a few particulars in the life and death of one whom living, we honoured, and now bereaved from us, we bewail. The distinguished excellencies in the character of the deceased, and the near relation he bore to us demanded, it was deemed, some tribute from this place. But the subject, however interesting to dilate on, or profitable to pursue, must at length be concluded.

And now, sainted immortal, farewell! Though we cannot rise to thy greatness, may we emulate thy goodnes. May the bright *virtues* thou didst display upon earth, adorn our lives. May we follow thee in all things wherein thou didst follow Christ. Like thee, may we persevere to the end in wisdom's ways. In the last conflict of nature, may our souls, like thine, be borne up by the hope, which entereth within the vail. And in the future world, may we receive with thee, the portion of everlasting blessedness and PEACE.

* If any thing was wanting to prove the firmness of soul of this Christian hero, in his dying hour, the disappointment above alluded to, was a decisive trial. Wheh his sickness first assumed an alarming character, intelligence was sent to his only son, Major Alexander S. Brooks, of the United States' Artillery, Commandant of Fort Preble, Maine. It was not then known, that the latter was also confined to his bed, by a severe and dangerous illness. It was necessary, at length, to apprise the father of this. The tidings occasioned a short struggle, but he immediately professed his entire submission to the will of Heaven. The trial was the more painful, as the illness of the son precluded the consolation of the presence of the lady or children of Major Brooks. The disappointment of the dying parent, and the grief of the son, may be faintly conceived, but cannot be expressed.

Collections.

[John Evelyn, Esq. author of the Sylva, a distinguished scholar and gentleman in the reign of Charles II. was honoured with the friendship and confidence of the eminent men of his day, and particularly of Dr. Jeremy Taylor, whom he was accustomed to consult as his spiritual adviser, and with whom he lived in the nearest intimacy. The following are among the letters, which have recently been published with the Diary of Mr. Evelyn, relating in part to interesting domestick occurrences, which called forth the sympathies of that amiable, as well as eloquent prelate. The first is an acknowledgment from Dr. Taylor, of some kindness conferred by his friend, probably at that period of his life, when, notwithstanding his preeminent genius and fame, he was no stranger to the perplexities of a straitened fortune.]

From Dr. Jeremy Taylor.

Honoured and Dear Sir,—A stranger came two days since from you with a letter and a token; full of humanity and sweetness *that* was, and *this*, of charity. I know it is more blessed to give than to receive; and yet as I noways repine at that Providence, which forces me to receive, so neither can I envy that felicity of yours, not only that you can, but that you do give. And as I rejoice in that mercy, which daily makes decrees in heaven for my support and comfort, so I do most thankfully adore the goodness of God to you, whom he consigns to greater glories, by the ministeries of these graces. But, sir, what am I, or what can I do, or what have I done, that you can think I have or can oblige you? Sir, you are too kind to me, and oblige me, not only beyond my merit, but beyond my modesty. I only can love you, and honour you, and pray for you; and in all this, I cannot say but that I am behind hand with you, for I have found so great effluxes of all your worthinesses and charities, that I am a debtor for your prayers, for the comfort of your letters, for the charity of your hand, and the affections of your heart. Sir, though you are beyond the reach of my returns, and my services are very short of touching you, yet if it were possible for me to receive any commands, the obeying of which might signify my great regards of you, I could with some more confidence converse with a person so obliging; but I am obliged and ashamed, and unable to say o much as I should do, to represent myself to be

Honoured and Dear Sir, your most affectionate and obliged friend and servant, JER. TAYLOR.

Mr. Evelyn to Dr. Jeremy Taylor, to come and Christen his son George.

SIR,—I heartily acknowledge the divine mercies to me, both in this, and many other instances of his goodness to me; but for no earthly concernment, more than for what he has conveyed me by your charity and ministration towards my better and eternal interest; and for which I wish that any new gradations of duty to God, or acknowledgments to you from me, may in the least proportions second my great obligations, and which you continue to reinforce by new and indelible favours, which I know myself to be so much the more unworthy of, as I am infinitely short of the least perfection, that you ascribe to me; and because you best know how much a truth that is, I have not reason to look upon that part of your letter but as upon your emanations, which like the beams of the sun upon dark and opaque bodies, make them shine indeed faintly and by reflection. Every one knows whence they are derived, and where is their native fountain. And since this is all the tribute, which such dim lights repay, I must never hope to oblige you; but what I am able, that will I do.—Sir, I had forgotten to tell you, and it did indeed extremely trouble me, that you are to expect my coach to wait on you presently after dinner; that you are not to expose yourself to the casualty of the tides in repairing to do so christian an office for

Sir, yr. &c. JOHN EVELYN.

Says Court, 9 *June*, 1657.

Answer from Dr. Jeremy Taylor.

HONOURED AND DEAR SIR,—Your messenger prevented mine but an hour. But I am much pleased by the repetition of the divine favour to you in like instances; that God hath given you another testimony of his love to your person, and care of your family. It is an engagement to you, of new degrees of duty, which you cannot but superadd to the former, because the principle is genuine and prolifick; and all the emanations of grace are universal and alike. Sir, your kind letter hath so abundantly rewarded and crowned my innocent endeavours in my descriptions of friendship, that I

perceive there is a friendship beyond what I have fancied, and a real material worthiness, beyond the heights of the most perfect ideas. And I know now where to make my book perfect, and, by an appendix, to outdo the first essay; for when any thing shall be observed to be wanting to my character, I can tell them where to see the substance more beauteous than the picture, and by sending the readers of my book to be spectators of your life and worthiness, they shall see what I would fain have taught them, by what you really are. Sir, I shall by the grace of God, wait on you to-morrow, and do the office you require; and shall hope, that your little one may receive blessings according to the heartiness of the prayers, which I shall, then and after, make for him. That then, also, I shall wait upon your worthy brothers, I see it is a design both of your kindness and of the divine providence.

Sir, I am your affectionate and most obliged friend and servant, JER. TAYLOR.

June 9, 1657.

A Letter of condolence from Dr. Jeremy Taylor to Mr. Evelyn, on the death of two promising children.

Feb. 16, 1657.

DEAR SIR,—If dividing and sharing griefs were like the cutting of rivers, I dare say to you, you would find your stream much abated; for I account myself to have a great cause for sorrow, not only in the diminution of your joys and hopes, but in the loss of that pretty person, that strangely hopeful boy. I cannot tell you all my own sorrows, without adding to yours; and the causes of my real sadness in your loss are so just and reasonable, that I can no otherwise comfort you, but by telling you, that you have very great cause to mourn; so certain it is, that grief does propagate as fire does. You have enkindled my funeral torch, and by joining mine to yours, I do but increase the flame. But, sir, I cannot choose but I must hold another and a brighter flame to you. It is already burning in your breast; and if I can but remove the dark side of the lanthorn, you have enough within you to warm yourself, and to shine to others. Remember, sir, your two boys are two bright stars; and their innocence is secured, and *you shall never hear evil of them again.* Their state is safe, and heaven is given them upon

very easy terms,—nothing but to be born and die. It will cost you more trouble to get where they are; and among other things, one of the hardnesses will be, that you must overcome even this just and reasonable grief; and indeed, though the grief hath but too reasonable a cause, yet it is much more reasonable, that you should master it. For besides, that they are no losers, but you are the person that complains, do but consider what you would have suffered for their interest. You have suffered them to go from you to be great princes in a strange country; and if you can be content to suffer your own inconvenience for their interest, you command your worthiest love, and the question of mourning is at an end. But you have said and done well, when you look upon it as a rod of God; and he, that so smites here, will spare hereafter; and if you, by patience and submission, imprint the discipline upon your own flesh, you kill the cause, and make the effect very tolerable; because it is in some sense chosen, and therefore in no sense unsufferable. Sir, if you do not look at it, time will snatch your honour from you, and reproach you for not effecting that by christian philosophy, which time of itself will do alone. And if you consider, that of the bravest men in the world, we have the seldomest stories of their children, and that the apostles had none, and thousands of the worthiest persons, who sound most in story, died childless, you will find it is a rare act of Providence so to impose upon worthy men a necessity of perpetuating their names by worthy actions and discourses, governments and reasonings. If the breach is never repaired, it is because God does not see fit it should be; and if you will be of his mind, it will be much the better. But, sir, if you will pardon my zeal and passion for your comfort, I will readily confess, that you have no need of any discourse from me to comfort you. Sir, you have now an opportunity of serving God by passive graces; strive to be an example and a comfort to your lady; and by your wise counsel and solace, stand in the breaches of your own family, and make it appear, that you are more to her than ten sons. I purpose by the assistance of Almighty God, to wait on you in the course of the next week, that I may be a witness of your christian courage and bravery; and that I may see, that God never displeases you, as long as your hopes and confidence in heaven are maintained. Sir,

I shall pray for all that you can want, that is, some degrees of comfort, and a present mind; and shall always do you honour, and would fain also do you service, if it were in the power, as it is in the affection of, dear sir,

Your most affectionate, and obliged friend and servant,

JER. TAYLOR.

Bishop Leighton.

[This spiritual and eloquent writer, who was archbishop of Glasgow in the time of Charles II. was also, for several years, Principal of the University of Edinburgh. His most anxious desire was to infuse a spirit of piety among the students, and to make their studies a help to their virtue. The following is extracted from one of the addresses he was accustomed to deliver to the graduates, on presenting them with their degrees. We know not whether students of modern days could relish the disparaging terms, in which he speaks of the glory and honours of *Commencement-day*.]

'Were I allowed to speak freely what I sincerely think of most of the affairs of human life, even of those which are accounted of the highest importance, and transacted with the greatest bustle, I should be apt to say, that a great noise is made about trifles. As to this little farce of yours, it is now very near a conclusion, and you are upon the point of applying to the spectators for their applause. But if you should take this amiss, as a little unseasonable upon the present occasion, and an insult upon your solemnities, I hope you will the more easily forgive me, as I place in the same rank with this philosophical convention of yours, the most famous councils and general assemblies of princes and great men; and say of their golden crowns, as well of your crowns of laurel, "that they are things of no value, and not worth the purchasing" Even the triumphal, inaugural, and nuptial processions of the greatest kings, and generals of armies, with whatever pomp and magnificence, as well as art, they may be set off, are, after all, so far true representations of their false, painted, and tinsel happiness, that while we look at them, they fly away; and in a very short time, they are followed by their funeral processions, which are triumphs of death over those, who have, themselves triumphed in their lives. The scenes are shifted, the actors also disappear; and in the same manner, the greatest shows of this vain world pass away. Let us, that we may lop off the luxurious

branches of our vines, take a nearer view of this object, and remember, that what we now call a laurel crown, will soon be followed by cypress wreaths. It will also be proper to consider how many, that, in their time, were employed as we are now, have long ago acted their parts, and are consigned to a long oblivion ; as also what numbers of the rising generation are, as it were, pushing us forward to the same land of forgetfulness ; who, while they are hurrying us away, are at the same time hastening thither themselves. All that we see, all that we do, all that we are, are but mere dreams ; and if we are not sensible of this truth, it is because we are still asleep.

'What is it, pray, to which with the most ardent wishes, you have been aspiring throughout the course of these four last years? Have you a *cap* and a *title*, and nothing at all more? I would have you receive them, indeed, as honorary marks and badges of that erudition and knowledge, with which your minds have been stored. But whatever attainments in learning you have reached, I would have you reflect, how inconsiderable they are, and how little they differ from nothing ; nay, if what we know is compared with what we know not, it will be found even less than nothing. "He is the wisest man," says Plato, "who knows himself to be ill qualified for the attainment of wisdom."

'Should you, young gentlemen, be ready to entertain bright hopes with regard to your future fortunes, I would gladly moderate them a little with this wholesome advice. Lean not upon a broken reed ; nor let any one, who values his peace, his real dignity and satisfaction, give himself up to hopes, that are uncertain, frail, and deceitful. Almost all mankind are constantly catching at something more than they possess, and torment themselves in vain ; nor is our rest to be found among these enjoyments of the world, where all things are covered with a deluge of vanity, as with a flood of fluctuating restless waters ; and the soul flying about, looking in vain for a place, on which it may set its foot, most unhappily loses its time, its labour and itself at last ; like "the birds in the days of the flood, which having long sought for land, till their strength was quite exhausted, fell down at last, and perished in the waters."

'Oh ! how greatly preferable to these bushes and briars, and thorns, are the delightful fields of the Gospel, wherein

pleasure and profit are agreeably mixed together, whence you may learn the way to everlasting peace; that poverty of spirit, which is the only true riches, that purity of heart, which is our greatest beauty, and that inexpressible satisfaction, which attends the exercise of charity, humility, and meekness? When your minds are stored and adorned with these graces, they will enjoy the most pleasant tranquillity, even amidst the noise and tumults of this present life; and you will be, to use the words of Tertullian, "*candidates for eternity;*" a title infinitely more glorious and sublime, than what has been this day conferred upon you. And that great and last day, which is so much dreaded by the slaves of this present world, will be the most happy and auspicious to you; as it will deliver you from a dark dismal prison, and place you in the regions of the most full and marvellous light.'

Poetry.

[The best of Mrs. Hemans' poetry seems to us among the most pleasing in our language. It is one of the rare and truly valuable products of modern refinement; possessing a character almost unknown to older times. It is full of ideal and moral beauty, of feeling and tenderness. Her fine imagination dwells where clouds and sunshine are mingling and forming rainbows: and is conversant with forms of more than earthly loveliness, touched and saddened, however, by the sorrows of mortality. There is a female delicacy and grace in her conceptions; and the soft and various colours of her language resemble those of a garden of flowers, glittering with the morning dew. Her versification is unconstrained, light, and elastick, as if it were the untaught movement of her thoughts. She throws a new poetick beauty around even our best feelings; and her sentiments, always pure and holy, at once soften and elevate the mind, like some sweet and melancholy musick.

We speak, it will be remembered, of the best of her poetry; and of this, perhaps the following verses are one of the most beautiful specimens.]

THE VOICE OF SPRING.

By Mrs. Hemans.

I come, I come! ye have call'd me long,
I come o'er the mountains with light and song!
Ye may trace my step o'er the wak'ning earth,
By the winds which tell of the violet's birth
By the primrose-stars in the shadowy grass,
By the green leaves op'ning as I pass.

I have breathed on the south, and the chesnut flowers
By thousands have burst from the forest-bowers,
And the ancient graves, and the fallen fanes,
Are veiled with wreaths on Italian plains ;
—But it is not for me in my hour of bloom,
To speak of the ruin or the tomb !

I have looked o'er the hills of the stormy north,
And the larch has hung all his tassels forth,
The fisher is out on the sunny sea,
And the rein-deer bounds o'er the pastures free,
And the pine has a tinge of softer green,
And the moss looks bright where my foot hath been.

I have sent through the wood-path a glowing sigh,
And call'd out each voice of the deep blue sky ;
From the night-bird's lay through the starry time,
In the groves of the soft Hesperian clime,
To the swan's wild note by the Iceland lakes,
When the dark fir-branch into verdure breaks.

From the streams and founts I have loosed the chain.
They are sweeping on to the silvery main,
They are flashing down from the mountain brows,
They are flinging spray o'er the forest-boughs,
They are bursting fresh from their sparry caves,
And the earth resounds with the joy of waves !

Come forth, O ye children of gladness, come !
Where the violets lie, may now be your home,
Ye of the rose-lip and dew-bright eye,
And the bounding footstep, to meet me fly !
With the lyre and the wreath, and the joyous lay,
Come forth to the sunshine, I may not stay.

Away from the dwellings of care-worn men,
The waters are sparkling in grove and glen !
Away from the chamber and sullen hearth,
The young leaves are dancing in breezy mirth !
Their light stems thrill to the wild-wood strains,
And youth is abroad in my green domains.

But ye—ye are changed since ye met me last !
There is something bright from your features pass'd ;

There is that come over your brow and eye,
Which speaks of a world where the flowers must die!
—Ye smile, but your smile hath a dimness yet—
Oh! what have you looked on since last we met?

Ye are changed, ye are changed!—and I see not here
All whom I saw in the vanished year!
There were graceful heads, with their ringlets bright,
Which tossed in the breeze with a play of light,
There were eyes, in whose glistening laughter lay
No faint remembrance of dark decay!

There were steps that flew o'er the cowslip's head,
As if for a banquet all earth were spread;
There were voices that rang through the sapphire sky,
And had not a sound of mortality!
Are they gone? is their mirth from the mountains passed?
—Ye have looked on death since ye saw me last!

I know whence the shadow comes o'er you now,
Ye have strewn the dust on the sunny brow!
Ye have given the lovely to earth's embrace,
She hath taken the fairest of beauty's race,
With their laughing eyes and their festal crown,
They are gone from amongst you in silence down!

They are gone from amongst you, the young and fair,
Ye have lost the gleam of their shining hair!
—But I know of a land where there falls no blight,
I shall find them there, with their eyes of light!
Where death midst the blooms of the morn may dwell,
I tarry no longer—farewell, farewell!

The summer is coming on soft winds borne,
Ye may press the grape, ye may bind the corn!
For me, I depart to a brighter shore,
Ye are marked by care, ye are mine no more.
I go where the loved who have left you dwell,
And the flowers are not death's—fare ye well, farewell!

Review.

ART. V.—*Essays on the Nature and Uses of the Various Evidences of Revealed Religion.* By GULIAN C. VERPLANCK, Esq. New York, 1824.

IT is a very valuable service to religion, when it is defended by the studious labours of men, whose minds have been principally formed in other pursuits, men who can combine the sagacity acquired by constant intercourse with the world, with the diligence of research, and the careful thought, which should be characteristick of the scholar. Not only is their example of great weight with those, whose attention might be absorbed in what is called the business of life, but their habits of mind enable them to view religious subjects in a manner quite different from that in which they are regarded by those, who are professionally engaged in the defence or propagation of religion. There is in such works an air of originality, even when nothing exactly new to the student is advanced; and old arguments are frequently stated with an unwonted freshness and force. Whatever is said, too, has the advantage of appearing, as well as being the result of unbiassed, unprejudiced conviction. We were well pleased, therefore, to hear of the work, which Mr. Verplanck has accomplished, and our anticipations of its probable merit and utility have been fully confirmed on perusal. It is not a regular and formal exposition of the evidences of Christianity, but a series of judicious and striking remarks upon the general nature of the kinds of evidence, which may be brought forward in support of our religion, and on the different degrees in which they corroborate its truth. The wonderful variety of species of proof, and the singular force of each, are well shown and illustrated; and the irresistible power of such accumulated evidence would seem abundantly established.

Certainly there are very few subjects of human knowledge capable of such a degree of proof, as is afforded by almost any one of the different evidences of Christianity; and the weakest of these evidences is all that we can rely upon for most of our historical knowledge; while the degree of certain-

ty, which is the result of the whole, is quite unattainable upon most of the other subjects of our research. Strong, however, as is the accumulated proof of revelation, men are always demanding more and stronger evidence; every objection which occurs is made, and every doubt is urged till it be satisfied. And this disposition is, generally speaking, a very reasonable and proper one. Rational beings ought to be thoroughly persuaded upon a subject, in which their character and happiness are involved so essentially, as in the religion they adopt. The love of truth is one of the best impulses of our nature, and he who does not seek to acquire a knowledge of it is far from striving after the perfection of which he is capable. Our religion is not less admirably adapted to our nature in this respect than it is in others, and we fear not to assert, that every sort and degree of proof, which can be required by a rational mind, stands ready for the examination of him who is disposed to the inquiry, and will be found contributing to its unrivalled power. No objection has been made which may not be satisfactorily answered, while no even plausible theory has yet been suggested, to account for the existence of the records and the rites of the religion, on the supposition of its being of human origin. The extravagancies of Dupuis and Volney, the philosophical bigotry of Hume, the pretending flippancy of Voltaire, the artful but superficial reasonings of Gibbon, and the dreams of the more modern naturalists of Germany, are alike presumptuous and unsatisfactory. They all stop short in the midst of their undertaking; for, in order to establish any theory with regard to the religion, it is necessary to show that the greater weight of evidence is in favour of that theory. It is not enough to raise a philosophical doubt upon the possibility of a miracle, in opposition to direct testimony to the fact; it is not enough to offer an explanation of a few remarkable phenomena; but it must be shown that the balance of probabilities is against the truth of the religion. It is necessary to account for its existence, to trace back its history, to prove the facts that relate to its origin, and to make it evident, that it is more probable that the books we have received as authentick are forgeries, or that what they state as facts are really falsehoods, than that Christianity is true. It is further necessary to trace its progress, and to show how a religion, which was either begun in

fraud, or propagated by fanaticism, containing doctrines asserted to be unsuited to the character of God and the nature of man, ever acquired the ascendency it has so long maintained in that portion of the world, which is acknowledged to be the most enlightened. It is needless to say this has never been done. Unbelievers have generally contented themselves with raising a doubt upon a question of fact, or suggesting a method of explaining a miracle, or perhaps with some unworthy jest on so holy a subject; or, if they have sought to do more, the effort has been worthy of nothing above contempt. And what else is it possible that such endeavours can deserve? Let us examine for a moment the hypotheses, which may be formed with relation to the books of the New Testament. These books are either first, the records of facts; or secondly, they are works of fraud and falsehood; or thirdly, they may be the productions of sincere men, who were imposed upon by superior artifice, and who, with all good faith, endeavoured to propagate what they believed, indeed, to be a true religion, but which was, in reality, a gross deception.* If it be not a true religion then, fraud must be supposed either in its author, or in his followers. And in which is falsehood most probable? In those who testified to what they had seen and heard, who suffered for asserting it, and who still persisted in maintaining its truth; in those plain and illiterate men, who, but for this singular ambition of distinguishing themselves by their constancy in maintaining a lie, might have led a life of contented and happy obscurity; or in him, who pretended to have received a divine commission,—not to authority, or privilege, or splendour, but 'to preach glad tidings to the poor, and to heal the broken-hearted;' in him whose sole employment on earth was to teach men virtue, both by precept and example, and who, to confirm his own truth, closed by a humiliating death a life of spotless purity? How is it to be accounted for that one, who, in all else, was confessedly irreproachable, should have been guilty of deception with regard to the authority with which he taught, and the powers with which he was clothed? What motive had he for it? Certainly not his own aggrandizement, for long before the termination of his

* The only other hypothesis, which we are able to imagine, viz. that the books of the New Testament are works of imagination, we are willing to leave without notice.

career, he must have seen that its tendency was of an opposite character. It must then have been for the good of others, that he thus deceived them. And if any man can believe that truth and falsehood can thus be mixed up in the same character, that the same being can be disposed to promote, in the highest degree, the happiness of others, and yet can voluntarily deceive them, and not only so, but excite their anger, and sacrifice his own life in maintaining the deception, then no miracle, no inconsistency, no contradiction is too great for his belief.

We wish it were more commonly understood that there is no other alternative. Either our religion is true, or Jesus Christ and his Apostles were impostors. The alternative cannot be evaded by saying they were good men, who gave excellent moral instructions, and should therefore be respected, but whose fanatical pretensions to supernatural powers are inadmissible. For these pretensions are well founded, or they were not good men; no fanaticism, no enthusiasm can account for them; they are either plain, direct, baseless falsehoods, declared and maintained, not merely without motive, but against all common human motives,—or they are the most important truths. What is to be done then in this matter? Are we to recur to this hypothesis the moment a metaphysical argument is advanced, which puzzles us, or a historick doubt is raised which we are unable immediately to settle? For ourselves, we should think such a theory much more difficult of reception than any of the accounts of miracles, any discrepancies, or difficulties, that have been urged against Christianity, were they of tenfold force and number. It is a theory which all we know of human nature goes to prove impossible; while no argument has ever been brought forward, which was at all capable of showing the *impossibility* of a single assertion of the New Testament. So far from having any proof of the impossibility of what is maintained in it, we have, as we have before remarked, every sort of evidence that can be asked for of its truth. We have evidence prophetick and historical, external and internal, direct and indirect, to establish what its reasonableness alone is almost sufficient to prove.

The object of the work before us is to remark upon these different kinds of evidence, their nature, strength, application,

and combined power, and we think that the observations are generally striking and correct. There is much which we have been happy to see so elegantly and powerfully expressed, and very little from which we should be disposed to differ. One exception we must make, however, viz. to the rather disparaging manner in which Mr. Verplanck speaks of what he calls the *critical internal evidence*.

'To turn from the moral internal evidence of its doctrines, to the critical internal evidence of its books, from the internal marks of truth in the religion, to the internal signs of genuineness in the ancient writings, which relate its history, is leaving a grander, and broader, and most powerful evidence, to seek for one of a lower class, which, though in its way sufficient, is less conclusive, less satisfactory, and much less impressive and efficacious.' pp. 170, 171.

This does not seem to us perfectly consistent either with itself, or with another passage in which he says,

'The particularity of narrations, the truth, ease, and naturalness of allusion to the publick or private history of the times, to the manners of the age, and the customs, scenery, or other peculiarities of the country, the agreement of style, language, taste, and idiom to the character and station of all the alleged authors, the coherence of the narrative with itself, the peculiar tone and manner, (independently of any consideration of the matter of their relations, or their opinions,)—all these form very strong indications of genuineness and veracity in any composition whatever. They afford clear signs of the authors being really what they profess to be, and, it may also be, of their sincere belief in the facts which they relate, or the opinions which they inculcate.' p. 173.

If this sort of evidence can do all this, and be 'in its way sufficient,' we do not understand how it can be considered 'less conclusive, or satisfactory,' than *any* other kind of proof. To us it is very impressive, and indeed irresistible; but it seems to be part of the economy of Providence in relation to Christianity, that their should be some kind of evidence or other adapted to the character of every mind. While one rests satisfied with the historical, and internal critical evidence, and thinks himself an incompetent judge of the moral internal evidence, another recurs to the latter as the 'grander, broader, and more powerful.' We rejoice in the power and the concurrence of both to establish the same truth. The adaptation of Christianity to the nature of man,

and its conformity with what we know of the character of God, is, unquestionably, to him who will reflect upon it, a very powerful evidence of its divine origin. Who but our Maker, He who organised our frame so 'fearfully and wonderfully,' could provide for us a system of rules of action, of universal application, fitted for men of all ages, nations, climates, and tongues, for every degree of knowledge, wisdom, and refinement? Mr. Verplanck has stated this argument very ably, and our readers will have great pleasure in perusing the following well written passage.

'It is from our uniform experience of the undisturbed order of nature, that we are able to ascertain the extraordinary interposition of its author. Long observation, for example, has taught us some of the powers of medicine, and the hidden virtues which lie "in herbs, plants, stones, and their true qualities." But this same experience, which shows us that the art of man can so often combat successfully the fiercest attacks of disease, assures us that it has no efficacy which can enable a man, like one of us, to remove blindness with a touch, or to raise the dead with a word. If we should be witnesses of such a fact, or it should be satisfactorily proved to us, it necessarily follows that such an exertion of powers, so far transcending past experience, is a miracle, and proves the interference of the Deity himself. But the purity, the excellence, the perfection of this moral teaching, is of the nature of a moral miracle. During so many centuries, amongst so many millions of thinking and observing men, no such result was ever attained, or any thing approaching to it, or resembling it. Why is it not, then, a just inference to pronounce that man was unequal to the discovery; and that it must have been vouchsafed from the Father of lights?

'The statement of an analogical case, may perhaps serve to illustrate this proof. No man who has ever thought, no matter how cursorily, upon law or legislation, or attended to the obvious suggestions of his own mind in his ordinary affairs, can deny that there are certain primary principles of justice, which should regulate all dealings between man and man, and some cardinal points of natural policy, which are not founded in any accidental human institutions, but are beneficial to mankind, as social beings, under all circumstances.

'These are those fixed principles of justice and good government, which, "nec erit alia lex Romæ, alia Athenis," and are "law alike at Orleans and at Westminster Hall."* But it is quite cer-

* Sir William Jones' Preface to his 'Essay on the Law of Bailment.' This is the eulogium which this great English lawyer gave to the works of Pothier.

tain, that no system of jurisprudence, which the world has yet seen, has recognized such principles throughout, and such alone. Every where, even in the wisest and freest nations of the earth, have private cupidity, political ambition, ecclesiastical or professional superstition, prejudices of education, old habits and personal interests, combined to encumber the municipal law, in some way or other, with more or less of idle forms, unreal subtleties, unmeaning distinctions, impolitick or unjust regulations, useless or oppressive restrictions on the freedom of commerce, of the press, of the person, or of conscience. Such is the lot of man; so far as his own efforts can go, his liberty, his wisdom, his virtue, can be but comparative.

'In many countries, we know that such perversions and corruptions have almost frustrated the great ends of society; and none can boast of a political, and still less of a legal system free from errours injurious to the community. No matter how much national pride may excuse or defend them,—no matter how successfully the apologists of all existing institutions may varnish over the imperfections, the absurdities, or, it may be, the atrocities of that code, which it is their interest to support; such evils are every where found and every where felt.

'They frequently grow out of accidental or political institutions; but whatever may be their immediate cause, they are to be traced finally to the necessary imperfections of human reason, and the deficiency of publick virtue.

'If, then, a code were now to be presented to the world, claiming to have been prepared under the special guidance of heaven, which should embody all that was any where wise or excellent in human laws, should avoid all their imperfections, and should supply all their deficiencies; which was suited to every form of civil policy, and to all understandings; which never needed the help of judicial exposition or of legislation, to fill up or correct its defects; which was so far level to every man's comprehension as to direct him aright in all the multifarious concerns of life,—let me ask, would such a claim to divine authority appear to be without foundation? Would it be wholly unreasonable to ascribe to superhuman wisdom what human wisdom had so long, so often, and so vainly attempted? If this be at all or in any degree whatever probable, in a system regulating the simple rights of property and personal liberty, how much more strongly will the argument apply to the divine origin of a body of moral instructions regulating all man's actions, his words, and thoughts, and desires, and reaching

the luminary of French jurisprudence, and in expressing it, he has imitated the language, and borrowed the thought of Cicero. It is impossible to compress more and higher authorities in fewer words.

to his inmost soul! The promulgation of such a moral law is worthy of the great Lawgiver, and attests his interposition.' pp. 95—99.

Our readers will perceive that the style of these Essays, is, like that of the other productions of the same author, classical and elegant.* They abound in proofs of thought, study, and good taste, and we think will be found by most readers both entertaining and instructive.

ART. VI.—*A faithful Narrative of the Conversion and Death of Count Struensee, late Prime Minister of Denmark.* Published by D. MUNTER, an eminent Divine, who was ordered by the King to prepare him for Death. Translated from the original German, by Rev. Mr. Wenderborn; with an Introduction and Notes, by the Rev. Thomas Rennell, F. R. S. London, 1824.

THIS work was first published in 1772, shortly after the events, which it records, had taken place, and we are happy to find, that a new edition of the translation, with some valuable reflections by a late clergyman of the establishment, has recently appeared in London. It is thus again in the way of exciting the attention, which it deserves; for though the names and facts, with which it is concerned, have long since ceased to awaken any interest, and have been slumbering for near half a century in the annals of the court of Denmark, yet as an authentick history of the conversion of a man of eminent abilities from the lowest degrees of infidelity to a sincere faith in Christianity; as an example also, which it furnishes, of singular wisdom, fidelity, and tenderness, in the spiritual treatment of a condemned criminal, it cannot be perused

* We are sorry to find such exceptions to this remark, as the following awkwardly constructed sentences.

'The comparison of a story with itself, by collating one relation or part of a relation with another, constitutes a test of truth which is every day had recourse to in our courts of justice, and not unfrequently in our political discussions.

'It is a test which the suborned and perjured witness, whose fallacies, like those of the unfair and sophistical logician, are most safe from detection, while shrouded in vague and broad, or in unconnected desultory statements, if he has any skill or discretion, always, if possible, avoids.' p. 218.

without pleasure. In a brief notice we have found of Dr. Munter, an eminent minister of that time of one of the churches in Copenhagen, and the happy instrument, under Providence, of this extraordinary conversion, it is said, that no work in modern times was read with so much avidity; that it was circulated with the utmost zeal in foreign countries, and translated into several languages.

The subject of this work, Count Frederick Struensee, was the son of a clergyman in Saxony. He early discovered promising abilities, and, having taken his degrees in medicine, obtained an extensive practice. Though a foreigner, he was soon distinguished by the notice of the young king of Denmark, who appointed him one of his physicians, and, by the influence of the queen, entrusted him with the education of the crown prince. He was next promoted to be Prime Minister of Denmark; and so grossly did he abuse the confidence and power he possessed in this high dignity, that he became very soon an object of general detestation. His infidelity and licentiousness were well known; and the people saw that they had every thing to fear from his total disregard of established usages, and from his unprincipled ambition; till, at length, upon discovery of a conspiracy, in which the young Queen was implicated, and which was deeply injurious to the domestick peace as well as authority of the King, he was convicted of high treason, and condemned with his accomplice, Count Brandt, to the forfeiture of his life and estates. They suffered on the same scaffold, agreeably to their sentence, in April 1772; within only a few months from the date of Struensee's high promotions.

'When,' says Dr. Munter, 'by the committee, that was appointed to inquire into his affairs, so much was discovered, that it was certain his life would fall a sacrifice to publick justice, I received the king's orders to visit him in prison and to mind the welfare of his soul. I did not know the man, nor did he know me; and as to our principles and sentiments, they were to all appearance very different. I had even to expect, that my profession and my intentions in visiting him would make him distrust me; on the other hand I had little reason to put great confidence in him. However, I entertained some hopes, that in his present situation he would find even a conversation with a clergyman not quite insupportable; and the compassion I had for him would never permit me to prepossess him against me by severe or ill-timed ex-

postulations.'——'On my first visit, he received me with a sour and gloomy countenance, in the attitude of a man, who was prepared to receive many severe reproaches, with a silence, that showed contempt. We were alone, and I was greatly moved, beholding the misery of a man, who but a few weeks before was the first and most powerful of all the king's subjects. I could neither hide my feelings—nor would I. "Good Count," said I, "you see I come, with a heart sensibly affected for you. I feel my obligation to an unhappy man, whom God never intended for such a misfortune. I sincerely wish to make the visits, I am ordered to pay you, agreeable and useful. Our conversation must sometimes be disagreeable both to you and me; but I profess solemnly, that I shall tell you even the most melancholy truths, which I have to communicate, without severity; for I know I have no right to give you unnecessary pain, and you may depend upon my sincerity." Here he quitted his affected attitude; his countenance became more serene; he gave me his hand, and thanked me for the share I took in his fate.' pp. 3, 4.

The first object, which this judicious friend attempted, was to rid Struensee of his infidelity. Though he admitted the existence of God, he rejected all belief of his moral government of the world, and thought of man only as a mere machine, whose destiny terminated with the present life, and who therefore had no account to render for the future. These deplorable errours he afterwards ascribed in part to the infelicities of his early education. He speaks, though we should infer without much foundation, of the excessive severity of his father, and of the disgust he conceived, while a boy, at the hypocritical pretensions of some of his school companions, who, at a period of religious excitement in the seminary, in which he was instructed, corresponding, we should suppose, with what would be here called a revival, were singled out as 'illuminated and converted,' though he knew them to be in secret very immoral. Possibly, however, Struensee was himself deceived. He would naturally seek for the most honourable explanation of his own faults; and, it is quite obvious, that whatever bad influences may have been excited by the revolting forms, in which religion was presented to such a mind, the foundation of infidelity was laid in the early abuse of his own powers, and in the uncontrolled indulgence of his own passions. At first, the most ungoverned licentiousness, absorbing, as he acknowledges,

almost every other pursuit, and, afterwards, a boundless ambition, held the man. Nor is it at all surprising that a person, yielding his whole life to his passions, should seek refuge in a system, which relieved him from all fears of a future retribution.

By a course of calm and deliberate reasoning, in which nothing even of the simplest doctrines of revelation was taken for granted, but in which much was urged of the excellence and happiness of a religious life, the mind of this unfortunate prisoner was satisfied; and the result of a few conferences with his spiritual friend was an entire conviction, not only of the certainty of a future life, which he had denied, but of the truth and value of Christianity.

'I would not at first,' says Dr. Munter, 'draw my arguments from the Bible, because I had not then proved it to be a divine revelation, but rather from the dictates of conscience; and the Count had told me, that though he had no inclination for raising any doubts, but should rather endeavour to avoid them; yet the sincerity in which our conferences were to be carried on, required him to tell plainly when he was not convinced. He had now finished Bonnet's philosophical examination of the evidences of Christianity, and I had been labouring to convince him, that reason could make no objections of any consequence against the doctrine of the redemption of the world by Christ; that it glorified the divine perfections, and was necessary to human happiness. At the conclusion of my arguments I entreated the Count to believe in Christ. "Cease," said I, "to be an unhappy man: Believe in Jesus, that your sins may be forgiven you."

'"I should be guilty," said the Count, "of the greatest folly if I should not embrace Christianity with joy, when its arguments are so overbalancing, and when it breathes such benevolence. Its effects on my heart are too strong. I cannot help weeping when I read the history of Christ. I will expect forgiveness of my sins through Christ. And to you, my dear friend, I am infinitely obliged, that you have brought me thus far."

'I embraced him, and exhorted him to thank God for it. We prayed together. It was a scene moving to me beyond description. Never felt I such joy,—never have I been so sure of the happiness of having brought a sinner back from his errours; and never can I forget this solemn and joyful hour.' pp. 74, 75.

It would have been no unusual effect of a conversion, like this, and especially under the near expectation of death, to beget some extravagance of feeling, and enthusiastick hopes,

that might prove delusive. Of this danger his prudent counsellor was aware; and no part of his instructions were more wisely adapted to the spiritual needs of his patient, than the cautions he suggests upon this subject. Struensee had indeed told him, that he could never bear enthusiasm in religion; and that this was one great reason that had made him averse from Christianity.

'Still, it appeared to me, as if he expected a *certain particular sensation* of his being pardoned before God. I endeavoured therefore to set him right on this point. I told him, that with regard to these sensations the matter was very uncertain. I would not absolutely deny their existence, but I found no scripture proofs, that they were either necessary or to be expected, as certain consequences of repentance and faith. The best and most certain conviction of our being pardoned before God was, to be conscious, that we repent of our sins sincerely, that we acknowledge Christ to be our Redeemer, that we perceive our progress in godliness, and that we most earnestly endeavour to conform our sentiments and actions to the will of God. Whoever thinks other sensations to be necessary is in danger of being carried away by enthusiasm.' 'At other times, the calmness and serenity of the Count's mind were such as appeared to me somewhat suspicious. I then thought it necessary to remind him not to be carried away by a *too quickly produced composure of mind*; and not to forget, since he had hopes of being pardoned before God, what he had been before his conversion; else his former carelessness might gain power over him again, and obstruct his endeavours of conforming himself to the will of God, and this might cause him a great deal of uneasiness towards the latter days of his life.' "I assure you," was his reply, "that I have not for one moment judged myself indulgently, and that hitherto, I have not ceased to repent of my former life seriously. I am rather convinced, that even in eternity, happy as it might turn out for me, I shall remember my sins with horrour and detestation." ' pp. 88, 89.

It was, however, not only in conversations with his friend, but by the perusal of valuable works, both on the evidences and spirit of Christianity, which were judiciously furnished, in an order adapted to his progress, that the mind of this intelligent but unhappy prisoner, was led to so favourable a change. By the reading of 'Jerusalem's Considerations on the Principal Truths of Religion,' a German work, mentioned here with great approbation, he was convinced of the grand doctrine of immortality, and of the necessity, in the expec-

tation of it, of referring the motives of our actions to God. And upon finishing 'Spalding's Thoughts on the Value of inward Feelings in Religion,' he expressed to Dr. Munter the most thankful acknowledgments for the satisfaction it had yielded him. His confessions, upon this occasion, relating to his former errours upon this subject, are so important, and we believe are so true a representation of the sources of infidelity, that we do not hesitate to present them at length.

'My ideas of that reformation in man, which is to be brought about by conversion, are greatly rectified by this book. I own with joy, I find Christianity more amiable, the more I get acquainted with it. I never knew it before. I believed it contradicted reason and the nature of man, whose religion it was designed to be. I believed it full of incomprehensibilities. Whenever I formerly thought on religion, in some serious moments, I had always an idea in my mind, that it should be simple and accommodated to the ability of men in every condition. I now find Christianity to be exactly so: it answers entirely that idea, I had formed of true religion. Had I but formerly known it was such, I should not have delayed turning Christian till this time of my imprisonment. But I had the misfortune to be prejudiced against religion, first, through my passions, but afterwards through so many human inventions, foisted into it, of which I could see plainly, that they had no foundation, though they were called parts of its system. I was offended, when God was always represented to me as an angry, jealous God, who is much pleased, when he has an opportunity of showing his revenge, though I knew he was love itself; and am now convinced, that though he must punish, yet he takes no kind of delight in it, and is rather for pardoning. From my infancy, I have known Christians, who scandalized me by their enthusiasm and wickedness, which they wanted to hide under the cloak of piety. I knew indeed, that all Christians were not such, nor accustomed to use such affected language; but I was too volatile to inquire of better Christians after the true spirit of religion. Frequently I heard sermons in my youth, that made no impression on me. That *without Christ there was no salvation*, was the only truth, which served for a subject in all sermons, and this was repeated over and over again in synonymous expressions. But it was never set in its true light, and never properly proved. I saw people cry at church, but after their tears were dried up, I found them in their actions not in the least better, but rather allowing themselves in every transgression, upon the privilege of being faithful believers. Lastly, I could not comprehend those inward feelings, which many Christians pretend to have. They

appeared to me unnatural and miraculous. Still I have been uneasy since our acquaintance, that I have not experienced them. I found my real sorrow for my sins not adequate to those expressions, which I had heard from others in my youth, and which had terrified me so much. I endeavoured to heighten my grief to such a degree ; but I saw on the other side, that this forcing myself by means of imagination was not the sorrow, which would please God. Spalding's work has satisfied me on this account. I am now sure, that the chief point is a confidence in God through Christ, and a true reformation of mind from what is bad to what is good. I am now able to judge for myself, whether such a reformation has taken place in my mind.' pp. 120, 122.

Nor can we refrain from adding the following, in which he expresses his satisfaction in the mode, which had been pursued, for his conversion.

'Thank God ! I now feel the power of religion in quieting my conscience and reforming my sentiments. I would gladly convince you, my dear friend, by any fact you may demand, how ready I am to sacrifice my former affections. I acknowledge with gratitude before God, *that you took this method. In no other manner would you have prevailed upon me.* I should have opposed it with obstinacy. Perhaps some transient impression might have been made upon me ; but a solid and lasting conviction never would have been brought about. I hope the manner, in which I came to alter my sentiments in regard to religion and virtue, will raise the attention of those, who think of religion, as I formerly thought of it. The deists will never trust the conversion of their brethren, which is brought about in the latter days of their life. They say, they are taken by surprise through the declamation of the clergyman ; they have lost their reason ; and the fear of death makes them ignorant of what they do. But now, since I came to learn Christianity in the manner I did, nobody shall say so of me. I have examined the Christian religion in a good state of health, with all the reason I am master of. I have tried every argument ; I felt no fear. I have taken my own time ; and the chief business I have still to transact, for the sake of my mind's ease, is to search whether, upon a good foundation, I can hope to be pardoned before God.' p. 98.

In referring to the days of his prosperity and promotion, he confesses, that he was far from enjoyment ; that his mind was distracted with perpetual fears, and dread of discovery.

'Now and then I cannot help thinking of my situation before my fall. This morning I asked myself, whether it would not have been better for me, if I could have kept my high station, and en-

joyed my usual pleasures. But when I have been considering for a few moments, I find I am now far more happy, than I was in my greatest outward prosperity. I have very often told my friend Count Brandt, (his accomplice and fellow sufferer,) that I was by no means happy, when he believed me in many respects better off than himself. Whatever happened abroad," continued he, "made me uneasy. I was obliged to think of means for my own safety, and to force myself to conceal my uneasiness from myself and others. The day I spent in disagreeable occupation and tedious dissipations, and part of the night in reading state papers and writing. Was it possible for me to be at ease in such a situation? Now I am more serene and easy. I occupy myself with religion, which interests me much, and is my only comfort. How I may be affected at a more trying crisis, I do not know; but I am convinced of my being now happy and composed, and that I am not desirous of returning into my former situation."'

This, we may remark, is the confession of one, who from a station of eminent dignity, and probably from an unlimited command of the resources of worldly happiness, had become a prisoner of a dungeon, with the almost certain prospect before him of a violent and disgraceful death. The sincerity, which seems to have been a natural trait in the character of this unfortunate man, and which was uniformly maintained in his conduct, after his confinement, leaves us in no doubt as to the truth of his representations. He seems to have opened his mind and heart unreservedly to his friend, stated every difficulty as it arose, and to have professed no conviction or feeling, either in their nature or degree, which he had not attained. Nothing, therefore, can present a stronger illustration of the sentiment, that happiness is in a state of mind, and not in outward condition, than the acknowledgment he here makes. He declares, that in the contemplation of the truths of religion, in exercises of penitence and prayer, in seeking pardon and hope through the mediation of his Saviour, he had enjoyed, amidst fetters, and darkness, and impending death, more genuine peace and satisfaction, than he ever knew, when he was the object of the homage or the envy of the nobles of Denmark.

As the day of his death approached, Struensee sought to prepare himself for the sufferings he was doomed to undergo. His sentence was severe. He had previously resolved, that it would be unsafe to rest on any fanciful images of eternity

and future happiness, because these might easily vanish, and be succeeded by formidable apprehensions of death. He had therefore determined, in his own reflections, to employ his mind calmly in devotional meditation. On the morning of his execution, which was an interval of about two months from his imprisonment, he inquired of his friend, how far he was permitted to sustain his fortitude by natural means; as, by endeavouring to retain presence of mind, and not permitting himself to be overcome by imagination.

The answer is admirable, and deserves our notice.

'"If God has given you a certain strength of soul, it is his will, that you should make use of it in those moments, when you stand most in need of it. But no inward pride, or any ill-founded complacency is to interfere. You are to do nothing merely for the sake of being applauded by the spectators. All affectation of this kind would certainly displease God, and only a few short-sighted people would believe such firmness to be true. God loves sincerity, which consists in showing ourselves *outwardly* as we are *inwardly*. You cannot conceal from yourself, even to the last moment of your life, why you are to die. You would do wrong, and offend true Christians, should you die with a composure and cheerfulness, that is the lot only of those, who suffer for the sake of truth and virtue. I wish to see you on the scaffold with visible signs of repentance and sorrow; but at the same time, with a peace of mind that arises from a confidence of finding pardon with God. I should even dislike to see you conceal the natural fear of death."' p. 195.

Nothing can be more just than these directions. We have frequently been disgusted with narratives of the deportment of publick criminals at their death, in which so much is said of their courage and faith, their Christian assurance and triumphant hopes. They have sometimes been celebrated as martyrs gloriously dying in a holy cause; and their way to the scaffold or the gallows has been spoken of as their passage to heaven. In most instances, more is uttered than is fit, of their certainty of eternal happiness. Now, with whatever consolations and hopes the true penitent, amidst the dreadful horrors of such a scene, should be sustained. (and God forbid, that they should ever be withheld,) neither he nor the spectators should be permitted to forget, that he dies as a malefactor; that humiliation and not triumph becomes his condition; and that, if he is to find pardon and salvation, his joys are to commence, not in this world, but in the world

which is to come. There should be mingled with the composure and decent fortitude, which the hope of having found peace with God will inspire, the outward manifestations of penitence. The effect of publick justice is greatly impaired, and a due sense of the crime is lost in sympathy or admiration for the criminal, when the victim of human justice is brought forth as a signal example of divine grace; and his last words, and, as we have sometimes known, his last songs are repeated, as though they had been uttered in concert with a choir of angels, welcoming him to his glory.

Who could willingly add any thing to the anguish of an ignominious death? But it cannot, and it ought not, to be diminished by any unmeaning parade. Let the unhappy sufferer receive, during his confinement, all the instruction and solace, that his chosen spiritual friends can supply; let all the devotional services be previously offered for him, within the walls of the prison; and when he is led forth, let nothing remain for the publick eye but the spectacle of his death. The simple fact, that a fellow being is about to die; that a fellow sinner is to become the victim of his crimes, and to be summoned in the midst of his days to his final account, is of itself sufficient for every purpose of admonition and impression.

Struensee was faithful to his own resolutions, and to the instructions he had received. When conducted with his fellow sufferer to the scaffold, he made no attempt to exhibit an affected courage. 'He appeared,' says his friend, who attended him, 'as one who knew that he was to die on account of his crimes, by the hands of the executioner. He was pale; it was difficult for him to speak; the fear of death was visible in his whole countenance. Yet, at the same time, submission, calmness, and hope, were visible in his whole deportment. When the executioner summoned him, I laid my hand upon his head, saying, "Go, in peace, whither God calls thee. His grace be with you." He then hastened towards the block, that was still reeking with the blood of his friend. The very moment, when the executioner lifted up the axe to cut off his hand, I began to pronounce slowly the words, "Remember Jesus Christ, who died, but is risen again." Before I had finished these words, both hand and head, severed from the body, lay before my feet."

The volume contains also Struensee's own account of his conversion, which is written with great ability; but we must conclude our notice of it in the words, with which Dr. Munter closes his journal.

'How wonderful is God! and how great his care for the salvation of men, who are still capable of being saved. But how different is the judgment we are to form of such men according to the principles of the kingdom of God, from that which the world pronounces. If Count Struensee had remained in his former prosperity, and died a natural death, he might have been called a great and enlightened man, even if he had been at the bottom the greatest villain. The world has seen him die a malefactor; but the disposition, in which he left the world, will be a sufficient inducement for true Christians to forgive him the ignominy wherewith he had stained his life, and to praise God that he died well.'

Art. VII.—*A Greek Grammar of the New Testament. Translated from the German of George Benedict Winer, Professor of Theology at Erlangen.* By Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover, and Edward Robinson, Assistant Instructer in the same Department. Andover, 1825. 8vo. pp. 176.

We love to meet the gentlemen of Andover on the neutral ground. Being at manifest feud with them on points of theology, we are glad to see a common field open to us in sacred literature and criticism, where we can join with them as fellow-helpers. We can assure them, that we take a great deal more pleasure in agreeing than in disputing with them; and avail ourselves of this opportunity to thank them for the good service, which they are doing as scholars, in the cause of the Scriptures. These thanks are paid with the most cordial sincerity, and with the confidence, that they will grow more and more largely due from all who are engaged in biblical studies. Even on the score of doctrinal theology, we by no means consider ourselves as without obligations to the institution under their care. It has done much to weaken the old Augustinian and Calvinistick divinity,—that monstrous

system of the mind's darkest days,—in all its foundations. It has favoured a disposition of inquiry. It has introduced into orthodoxy a spirit of learning and liberal interpretation, which, we firmly believe, will grow too great and strong for the body that holds it. The students who are educated under the advantages of this seminary, there is great reason to hope, will carry so much light into the religious community, that men will grow too wise to endure the solemn ignorance and systematick absurdity, that make up what is called very good preaching as yet. The Professors Murdock and Stuart have lately moved the doctrine of atonement fairly off from its ancient basis, to the great consternation, and in spite of the loud remonstrances of many ; though they cannot agree where it is to be set up. It is in philology, however, and in what belongs to the elementary parts of a theological education, that we value at the most the aid of the learned gentlemen at Andover.

The book under review is an important acquisition to the student of the New Testament. The translators acknowledge that it does not contain every thing, which we can desire or might expect in such a work ; but it contains much that is very valuable, and may lead the way to something more perfect. There seems to be a difficulty at the outset, in the undertaking. To repeat the general principles of the Greek language, or to enter into any of its details, would be wholly improper in a grammar of the New Testament ; yet to limit the design to the peculiarities of the New Testament, would be to make no grammar at all. Professor Winer has been successful in surmounting this difficulty. He has touched on nothing that is irrelevant, and he is no where diffuse. We have rather to regret, that in several points he has been so short as to be unsatisfactory. Instead of searching too curiously after Hebraisms, and other peculiarities in the Greek of the sacred writers, he has rather set himself against those, who have multiplied them arbitrarily, and seen them where they do not exist. With all this care to avoid what was unnecessary, and with these occasional deficiencies, he has compiled a book of very respectable dimensions, increased a few pages only by the notes of his translators.

The first part describes the general character of the diction of the New Testament, and appears to us perfectly

sound. To one of the positions, taken against those writers, who maintain the classical purity of the New Testament Greek, Professor Stuart has raised objections, of which we cannot feel the force. The position is, 'a difference must be made between prose and poetry; and if in a book of mere prose, like that of the New Testament, expressions may be found like those used by Pindar, Æschylus, Euripides, &c. or even if they repeatedly occur, this by no means establishes the classical purity of the New Testament Greek.' This does seem to us an important axiom. That 'the diction of the New Testament takes its colouring from that of the Hebrew Scriptures, of which one half or more is poetry,' and that several parts of it 'develope many of the characteristicks of Hebrew poetry,' is very true; but it rather exhibits than disproves the Hebraistical character of that diction; and in respect to mere language,—apart from rhetorical embellishment and the figures of speech common to all poetry,—there is such an entire dissimilarity between the poetry of Greece and that of Judea, that we can scarcely hope to illustrate the usage of one by that of the other. The learned Professor's remarks go only so far, we conceive, as to show that the Greek poets, especially as they abound in colloquialisms, are not to be wholly disregarded in this connexion. The conclusion of his note is, 'that almost every thing, which has been called Hebraism, in the New Testament, has its parallel in Greek;' and that 'there are scarcely any peculiarities in the Hebrew syntax, which do not find analogies in Sophocles, Euripides, and Pindar.' But is it to be denied that the whole complexion of the style of the New Testament is Hebrew-Aramæan; that it is wholly different from the language of the Greek classicks; so different, that a mere novice in those writings must perceive, on opening his Testament, that he has fallen on a manner of expression almost as unlike theirs, as the sentiments which are expressed? Is not this peculiarity one that belongs to Jews writing in Greek, and to be illustrated by the Septuagint version and the Jewish Apocrypha, rather than by the native authors of Ionia and Attica? This is enough to satisfy us; and though with more than Blackwall's research and ingenuity, one should find good classical authority for every word and phrase in the New Testament, this would not shake the position, that its whole texture is Hebraistick.

The sections on the article are, perhaps, the most imperfect in the book, though good as far as they go. The subject is a difficult one. A philosophical and well arranged account of the use of this little particle is still a desideratum. We do not want a large work on it, nor could we well endure a party one. In these particulars Middleton might satisfy the most craving. But a clear, compressed, thoroughly digested essay on it, is something for which we are yet to look. Perhaps no one is better qualified than Professor Stuart himself, to supply the deficiency of which he complains.

The sections on the prepositions are regarded by the learned editors as rather ingenious than solid, but still are among the most interesting. They proceed on philosophical principles, though carried here and there to a visionary extent. Some defects in Schleusner are satisfactorily exposed; with a severity, however, which we do not like to see exercised towards one, who has rendered such eminent services to the biblical student. It is true that in this department of his Lexicon, the arrangement is loose and faulty, and the meanings of some of the particles are multiplied very unduly. *Εκ* cannot mean *to*, nor *απο in*, nor *εν out of*. Because a preposition will bear being translated in a certain way in a particular connexion, it by no means follows that such a signification is to be set down as really belonging to that preposition in its general use. That has been a common errour, but it is a great one. Nor is it confined to the particles; but has extended to other words also, and affected the whole interpretation of the New Testament. Few mistakes have done more to make the language of the sacred writers seem uncertain, and to give countenance and scope to a licentious verbal criticism. Some unusual sense has been found out, which may be fixed on a word in a single instance, and then applied arbitrarily to other cases, so that the critick might almost choose the meaning, which he would make his author speak. A similar abuse has arisen from applying at random, or rather at will, certain forms of speech, which are of rare occurrence, and when they occur have seldom any ambiguity with them. Take for example the usage treated of in Winer, section 21, 2, p. 68; 'when a writer wishes to express himself in a general way, the *plural* is not unfrequently used, where what is predicated belongs

only to *one* subject.' This usage, it is true, is sometimes found, but in no cases, we venture to say, except those which are common to all languages. 'Some reckon here,' says Winer, '1 Cor. xv, 29, οἱ βαπτιζόμενοι ὑπερ των νεκρων, and by νεκρων understand Christ; which, to be sure, the usus loquendi permits.' We were a little surprised to meet with such an assertion from such a writer. In the first place, this strange interpretation of one of the most obscure passages in the New Testament would evidently never have been thought of, but for the difficulty and obscurity of the passage; and even if the 'usus loquendi' admit of it, which is extremely doubtful, good sense and the whole philosophy of human expression are fairly against it. Besides, this explanation does not easily come under the rule assumed, though we should grant that any 'usus loquendi' permitted it; for the writer cannot be supposed to wish to express himself '*in a general way*,' if his intention is to designate and especially point out one individual. If at all allowable, therefore, it would come under the head of a '*pluralis excellentiæ*,' as it is called, or a plural, which is a sort of superlative of the singular. But Winer denies, and we think with great reason, that there is any such usage to be found in the New Testament. The common examples of it, that are adduced, are without any weight, and we remember a very uncommon one suggested by a Unitarian critick, which is worth mentioning as a specimen of the abuse, which we are now considering. Mr. Simpson, we think it is, explains the famous text, Heb. i, 2, δι ου και τους αιωνας εποιησε, to mean, by whom also he made (established) *the Christian dispensation*. There is no end to the lawlessness, which may be brought into the criticism of the Scriptures, by such licenses as have been now taken notice of.

There are two or three lines on the 92d page, which we cannot help praising, as containing a principle very just and extensive. They are the essence of a long discourse, the clue through a dangerous labyrinth, the axe at the root of a hundred errours. As we have no room to deliver the discourse, and no time to thread the mazes, and no fair occasion for cutting down the trees, we will only quote the passage. In his general remarks on the use of verbs, Winer alludes to the axiom in interpretation, that verbs are not always to be

understood in the full extent of their signification, but are sometimes merely *declarative* of that which the verb usually expresses; as in Acts x, 15, ἃ ὁ θεὸς ἐκαθάρισε, i. e. what God has *declared* to be pure. But he adds, 'the passage, John xii, 40, does not belong here, τετύφλωκε καὶ πεπώρωκε αὐτῶν τὴν καρδίαν sc. ὁ θεὸς,' (he hath blinded, and hardened their heart,) 'where the verbs are to be understood with peculiar reference to the early religious opinions of the Hebrews; see Romans ix, 16, &c.'

We felt some regret at finding notes of a controversial character at pp. 65 and 143, because we think that every thing of the kind should be avoided as much as possible in a work like this. The translators have indeed the apology of provocation, and perhaps that ought to be considered as apology enough. But the precedent does not recommend itself as a very good one, and might be carried so far as to turn our elementary books of instruction into first fields, as it were, of polemical discussion. If an author is worthy of being translated, he should be made welcome to his opinions, at least where they cannot be proved to be unfounded, and we ought not to fall out with him for a trifle. A modest note at the bottom of the page, or a pithy reference in the margin, seems all that is required, and all that it is worth while to give.

We recommend this grammar to students of the Greek Testament. It is worthy of their attention, and will be of service to them. It is valuable, as the only essay of the kind in our language; and becomes still more so as an introduction to the excellent lexicon of Wahl, two thirds of which, in the translation of Mr. Robinson, have been already printed at Andover, with uncommon accuracy and beauty.

Intelligence.

Christianity in India.—Recent arrivals from Calcutta have brought letters from Mr. Adam, written in November and December last, which contain a more full exposition than we have hitherto had of his situation and needs. He has heretofore pursued his missionary labours in great part at his own charge, though the

small number of his religious friends in Calcutta have been very liberal, and some remittances have been made to him from this country. His own resources being nearly exhausted, he finds it unavoidable to devote himself to some other employment for a subsistence, unless measures can be taken for his permanent support. If two thirds of the amount necessary for this purpose could be furnished by Unitarians in England and America, he feels confident that the remainder would be provided in Calcutta. The lowest sum, we are informed, by which, with the most rigid economy, a European family can be maintained in Calcutta, with a moderate degree of decency and comfort, is $1800 a year. It is hoped that one third, at least, of this sum will be remitted by a vessel which is to sail from Boston about the middle of May.

'All that I ask,' says Mr. Adam, 'is the means of subsistence for myself and family, and I ask for this, in order that the labours and privations of the last three years may not be entirely lost to the Unitarian cause, and that advantage may be taken of those favourable circumstances, for its promotion, which now present themselves, and which may never again be enjoyed. When, some years hence, Unitarian Christians shall be more alive to the duty, which they owe to the unenlightened heathen, it is not probable that they will find them any where so ready to listen to their Missionaries, and to co-operate with them, as the Hindoos in Calcutta now are. —It is my sincere and well weighed opinion, that a single Unitarian Missionary, adequately supported during his life, and provided with a suitable person to succeed him, in the event of his illness, retirement, or death, may, with perhaps little display, be of essential service in preparing the way for the more publick and complete triumphs of pure Christianity in Bengal. Whatever may be the result, I should wish to leave this upon record as my opinion.'

The same sentiment is expressed, with even greater confidence, in letters from two intelligent European gentlemen in Calcutta to Mr. Adam, copies of which have been forwarded by him.

An eligible piece of ground has been purchased for the erection of a chapel, the price of which absorbs the whole of the amount subscribed for that object in Bengal. 'It is certain, therefore, that from want of funds the building cannot be commenced for some considerable time, and probably not before an answer is received to the present communication. If the answer is unfavourable, the ground must of course be sold again, and the proceeds placed at the disposal of the original subscribers.'

A friend has obliged us with the loan of a *Sermon preached on Sunday, January* 23, 1825, *to a Congregation of Protestant Dissenters, in St. Saviourgate, York, in Aid of a Subscription for the Erection of a Unitarian Chapel in Calcutta, by C. Wellbeloved*, from which it appears that the subject excites no little atten-

tion in England. The preacher exhibits some of the reasons by which Unitarians have hitherto been withheld from exertions in the cause of foreign missions, and from a review of the late most interesting occurrences in India, very justly infers, that that opportunity, for want of which (among other causes) missionary attempts have hitherto failed there, is now offered to Unitarians.

The Calcutta *Unitarian Repository* for July contains a letter addressed to Dr. Carey, in which the obligation of dissent from Trinitarian worship is well argued from Scripture. 'The writer was for some time under the instructions of the Missionaries at Serampore with a view to the ministry, and was subsequently employed by them in the superintendence of one of their out-stations. Even then he had strong doubts respecting the truth of those doctrines which he had been taught, and employed to teach; and having since engaged in some secular business, he has publickly professed his belief in the doctrines of Unitarian Christianity.' He had been several years a member of the Baptist church meeting in the Loll Bazar.

In the same number is an extract from the India Gazette, in which the editor of that journal bears the following generous testimony to one of the most extraordinary men of this or of any age.

'Though hitherto we have not, in our paper, in any detailed manner, adverted to the labours of that distinguished Native, RAMMOHUN ROY,—still, we have been no disinterested spectator of them. We say distinguished, because he is so among his own people, by caste, rank, and respectability; and among all men he must ever be distinguished for his philanthropy, his great learning, and his intellectual ascendency in general. As a man who has cut no mean figure in the republick of letters, and in the walks of philosophical inquiry, we have a right thus publickly to mention RAMMOHUN ROY; and it is necessary that we should claim this right, lest it might be deemed indelicate in us to refer too pointedly to a person, whose great modesty of itself is an evidence of high genius, and certainly enhances its gift.

'RAMMOHUN ROY is pretty well known to the publick in general, by his benevolent efforts to abolish the abominable practice of widow burning. What effect his writings to that end may have produced, we have no certain criterion of judging. If concremation of the living has not very apparently decreased since his works exposing the absurdity and wickedness of the practice appeared, let us not hastily infer from this that they have *not* produced effect somewhere. Let us rather consider the immense field of mind over which the seed was to be strown by one single, unassisted hand. In a population of one hundred millions, a single individual arises to stay, if possible, a destroying angel of darkness, that scat-

ters misery over the land. In such a population a hundred lives saved in the course of a few years would hardly be noticed; yet what an object the saving of *one* life must be to the philanthropist? That Rammohun Roy's writings have been the means of saving some lives we doubt not; for we understand that there are now *many* respectable natives convinced by his arguments; and it is not to be questioned, but this conviction must be beneficial, is on the increase, and must in its increase weaken the bonds of superstition and murderous custom, and set their captives free. For our own parts we regret extremely that these writings were not spread forth among the people as much as possible. It is, however, impracticable for one man to give sufficient currency to them. Were a committee of wealthy Natives to take the subject into consideration, much good might be effected; and we cannot help thinking that Christian Missionaries might do as much good by republishing and distributing the appeals against these human sacrifices, as by doling out tracts upon doctrinal and practical* Christianity, which the Natives wont read, or, which reading, fail to move them a jot from the religion of their fathers.

'In addition to his efforts to put a stop to a most horrid practice, Rammohun Roy endeavoured to improve the moral condition of his countrymen, by making them acquainted with the sublime ethicks of the Christian system. Whatever might have been his ideas respecting the mysteries of Christianity with reference to its founder, and his miracles; he appears to have held only one opinion respecting his precepts. He, and so must every one who studies them, considered them as incorporating the best system of moral law ever delivered to mankind. Accordingly he selected out of the sacred books, which contain his history, as it has come down to our times, the *Precepts of Jesus*, and under that title he presented them to his countrymen without gloss or comment; leaving them to produce that effect, which in the end they must produce on every mind not entirely and obstinately blind to the truth. The circumstance of his having thus published for his countrymen the *precepts* alone of Jesus Christ, drew our compiler into the vortex of a controversy, which, whatever other effects it may have caused, still further exhibited the acuteness of his mind, the logical power of his intellect, and the unruffled good temper with which he could argue.

'As to Unitarian or Trinitarian questions, or other speculative points of doctrine, we have here nothing whatever to do with them. We studiously avoid giving any opinion at all on these heads; but

* We presume the Editor of the Gazette here refers to the *ceremonial* practices upon which some are disposed to lay so much stress.—Ed. U. R.

we owe it to common sense and the cause of truth, to declare, that the attack on RAMMOHUN really appears to us to have been about as injudicious and weak an effort of officious zeal as we ever heard of. The effect of that was to rouse up a most gigantick combatant in the theological field,—a combatant, who, we are constrained to say, has not yet met with his match here.'

Divinity School at Cambridge.—Mr. Samuel A. Eliot has been elected Treasurer of this Institution, in place of Hon. Mr. Brooks, resigned. An erroneous impression has gone abroad respecting the success of the applications lately made in its behalf, which we fear has an unfavourable effect. The whole amount hitherto subscribed does not exceed $15,000, and probably falls considerably short of that sum. The cost of the proposed building is estimated at $25,000.

Annual Election.—Tuesday, May 24, at 3 P. M. the *Society for promoting Christian Knowledge, Piety, and Charity*, meets in the Vestry of the First Church, in Chauncey Place. At 4 P. M. the Anniversary Sermon is to be preached in that Church by Rev. Mr. Walker, of Charlestown, after which a collection will be taken in aid of the Society's funds.

Wednesday, May 25, at 8 1-2 A. M. the annual Address before the *Ministerial Conference in Berry Street*, is expected from Rev. Mr. Bailey of Pelham.

At 12 M. the Sermon before the Government of the Commonwealth is to be preached in the Old South Church, by Rev. Mr. Sprague, of West Springfield.

At 5 P. M. the *Massachusetts Convention of Congregational Ministers* meet in the New Court House.

At 7 1-2 P. M. the annual Discourse before the *Evangelical Missionary Society* is to be delivered in the Church in Federal Street, by Rev. Mr. Flint, of Salem, after which a collection will be taken in aid of the objects of the Society.

Thursday, May 26, at 11 A. M. the *Massachusetts Convention of Congregational Ministers* attend divine service in the Church in Brattle Square. After the annual Sermon by Rev. Dr. Pierce, of Brookline, a contribution will be taken for the benefit of widows and orphans of Congregational Ministers.

Friday, May 27, at 4 P. M. the annual Discourse before the *Society for the Suppression of Intemperance* is to be delivered in the First Church by Dr. John Ware.

Thursday, June 2, at 11 A. M. the Anniversary Sermon before the *Massachusetts Bible Society* is to be preached in the First Church by Rev. Mr. Fiske, of Wrentham.

Monday, June 6, at 12 M. the anniversary Sermon before the *Ancient and Honourable Artillery Company* is to be preached in the First Church, by Rev. Mr. Frothingham, of Boston.

Cruden's Concordance.—We are desired to state that arrangements are making by a bookseller in Boston, for publishing an edition of this work, so indispensable to ministers, and valuable to private Christians. 'It will be published in the 8vo size, on fine paper, from new Stereotype plates, comprising nearly 900 pages, and be afforded at a price, which will place it within the means of purchasers generally.'

LIST OF NEW PUBLICATIONS.

The Unitarian's Answer; or a Brief and Plain 'Answer to any that ask a Reason of our Attachment to Unitarianism, considered as a System both of Doctrine and Instruction.' pp. 24. New Bedford.

We have seldom been so much delighted as with the sound logick, and excellent spirit of this little tract. It has been on sale at the office of the Christian Register. We hope that an ample supply of it is provided, that the friends of rational religion may give it an extensive circulation.

The Church Perfect and Entire; a Sermon by Rev. Francis H. Cuming, Rector of St. Luke's Church, Rochester, N. Y.

A Sermon, delivered at Fredericksburg, Oct. 29, 1824, at the Installation of the Rev. Samuel B. Wilson, Pastor of the Presbyterian Church in that City. By Conrad Speace, D. D. Richmond.

A Serious Call in Christian Love, to all People; in the Form of a Letter to Henry Colman, Minister of the Unitarian Independent Congregational Society, in Salem, Mass.—Being an Answer in part, to a Book which he read to his People on the 7th December, 1824, at the opening of a new Meeting-House. Also, An Appendix to the same, being an Address in Love to all People, particularly those who hold the Doctrines of Calvinism and Universalism. Written by Erastus Hanchett, a Servant of the Lord, an Inhabitant of the Town of Lima, New-York, now in Salem, on his Master's Business.—'The land of' Lynn, 'and the land of' Salem and Marblehead, 'by the way of the Sea beyond' Boston; 'the people which sat in darkness, saw great light, and to them which sat in the regions and shadow of death, light is sprung' up, 'of the Lord.—Boston. Printed for the Author.' pp. 20.

The Social and Civil Influence of the Christian Ministry. A Sermon preached at the 6th Anniversary of the Auxiliary Education

Society of the Young Men of Boston, Feb. 6, 1825. By Leonard Bacon. pp. 30.

A Sermon delivered at the Ordination of the Rev. Jacob C. Goss, as Pastor of the Congregational Church and Society in Topsham, Me. by William Allen, D. D. President of Bowdoin College. pp. 24.

An Address delivered in Nashville, Tennessee, January 12, 1825, at the Inauguration of the President of Cumberland College. By Philip Lindsley, D. D. President of the College. pp. 48.

Christian Communion, a Sermon by Justin Edwards, Pastor of the South Church, Andover. Third Edition enlarged. M. Newman.

A Greek Grammar of the New Testament. Translated from the German of George Benedict Winer, Professor of Theology at Erlangen. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover, and Edward Robinson, Assistant Instructer in the same Department.

Proceedings of the first Ten Years of the American Tract Society, instituted at Boston, 1814. To which is added a Brief View of the Principal Religious Tract Societies throughout the World.

Elements of Interpretation translated from the Latin of J. A. Ernesti, and accompanied by Notes, with an Appendix, containing Extracts from Morus, Beck, and Keil. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover. Second Edition.

God the Proper Object of Gratitude; and Thanksgiving a Necessary Evidence of its Sincerity; a Sermon, preached in Pittsfield, Mass. on the Day of the State Thanksgiving, Dec. 3, 1824. By Rufus William Bailey, A. M. Pastor of the Congregational Church.

The Discriminating Preacher; a Sermon preached in the North Church in the City of Hartford, Dec. 1, 1824, at the Ordination and Installation of the Rev. Carlos Wilcox, as Pastor of said Church. By Gardiner Spring, Pastor of the Brick Presbyterian Church in the City of New-York.

A Vindication of the Divine Inspiration of the Bible; by Human Reason and Argument. By M. M. B. Philadelphia. 18mo. pp. 256.

A Family Prayer Book; containing Forms of Morning and Evening Prayers, for a Fortnight; with those for Schools, Religious Societies, and Individuals. Third Edition, newly Arranged, Revised, and Enlarged, pp. 252. Boston.

The Christian Repository. Vol. V. No. 5.

The New Testament of our Lord and Saviour Jesus Christ; in which the Text of the Common Version is divided into Paragraphs; the Punctuation in many Cases altered, and some Words, not in the Original, expunged. 12mo. pp. 297. Boston.

A Collection of Essays and Tracts in Theology. By Jared Sparks. No. IX. Boston.

Extracts from the Minutes of the Synod and Ministerium of the Evangelical Lutheran Church, in the State of New York, and adjacent Parts. Convened at Brunswick, New York, October, 1824. 8vo. pp. 40. New York.

Dialogues on Atonement. Price 25 cents. Philadelphia.

Letters and Papers of the late Rev. Thomas Scott, D. D. Author of the Commentary on the Holy Bible, never before published; with Occasional Observations. By John Scott, A. M. Vicar of North Ferriby, and Minister of St. Mary's, Hull. First American Edition. 12mo. pp. 324. Boston.

The Doctrine of Atonement explained, in a Sermon delivered at the New Jerusalem Temple, in Cincinnati, on the Evening of the 20th December, 1824. By Nathaniel Holley, A. M. a Minister of the New Jerusalem Church. 8vo. pp. 22. Cincinnati, Ohio.

An Historical Discourse, delivered at West Springfield, December 2, 1824, the Day of the Annual Thanksgiving. By William B. Sprague, Pastor of the First Church in West Springfield. 8vo. pp. 91. Hartford.

Religious Institutions dear to the People of God; A Sermon delivered in Berlin, Kensington, on the Day of the Publick Thanksgiving, Dec. 9, 1824. By the Rev. Royal Robbins.

The Christian Spectator. Vol. VII. Nos. 3 & 4.

Theological Works of Thomas Paine. 8vo. pp. 400. New York.

The Excellence and Influence of the Female Character; a Sermon, preached in the Presbyterian Church, in Murray Street, at the Request of the New York Female Missionary Society. By Gardiner Spring, Pastor of the Brick Presbyterian Church in that City. 8vo. pp. 32. New York.

Paley's Natural Theology. 1 Vol. 8vo. Trenton, N. J. D. Fenton.

Hymns for Children, selected and altered. By the Author of 'Conversations on Common Things.' 24mo. pp. 143. Price 25 cents. Boston. Munroe & Francis.

The American Baptist Magazine, No. 100, for April, 1825.

Biblical Repertory, a Collection of Tracts in Biblical Literature. By Charles Hodge. Vol. I. No. 2, for April, 1825. Princeton, N. J.

An Interpretation of the Rev. Ezra Stiles Ely's Dream, or a few Cursory Remarks upon his Retrospective Theology, or the Opinions of the World of Spirits; published for the Benefit of Dreamers. Philadelphia.

A Vindication of the Doctrine contained in a Sermon, entitled the Universality of the Atonement, with its Undeniable Consequences,

simply and plainly stated, in a Consistent Manner, agreeably to Scripture and Reason. By Joshua Randell. 12mo. pp. 32. Haverhill.

The Missionary Herald. Vol. XXI, No. 4, for April, 1825. Boston.

Gospel Advocate. Vol. V, No. 4. Boston.

A Selection of Hymns and Psalms, for Social and Private Worship. Third Edition, corrected. 12mo. pp. 463. Cambridge. Hilliard & Metcalf.

Pierre and his Family; or a Story of the Waldenses. By the Author of Lilly Douglas. 1 Vol. 18mo. Philadelphia.

Dobell's Selection of Hymns, for the Use of Religious Societies of all Denominations, a new Edition. Philadelphia. Towar & Hogan.

A Critical History of the Projects formed within the last three hundred Years for the Union of the Christian Communions.

Seven Letters to Elias Hicks, on the Tendency of his Doctrines and Opinions; with an Introductory Address to the Society of Friends, by a Demi Quaker. Philadelphia.

Four Sermons on the Doctrine of the Atonement. By Nathan S. S. Beman, Pastor of the Presbyterian Church in Troy. 1 Vol. 12mo. Troy, N. Y. W. S. Parker.

Lincoln's Scripture Questions, stereotyped, being the Fifth Edition; to which are now annexed the Answers from Scripture. 18mo. pp. 126. Boston. Lincoln & Edmands.

Sermons by Thomas Witherald, delivered in the Friends' Meeting House, Washington, March 20th and 27th, 1825, taken in Short Hand, by Mr. T. C. Gould. 8vo. Price 25 cents.

A Practical Treatise on the Ordinary Operations of the Holy Spirit. By the Rev. G. S. Faber, B. D. 1 Vol. 12mo. Philadelphia. Towar & Hogan.

A Discourse on Religious Institutions; delivered at the opening of the Independent Congregational Church in Barton Square, Salem, Dec. 7th, 1824. By Henry Colman. Second Edition with Notes, 8vo. pp. 48. Price 31 cents. Salem. W. & S. B. Ives.

A Treatise on the Imitation of Christ. By Thomas A. Kempis. Translated by John Wesley, A. M. Philadelphia. Towar & Hogan.

The Force of Truth, an Authentick Narrative. By the Rev. Thomas Scott. Price 50 cents. New York. John P. Haven.

Views in Theology. No. III. President Edwards' Doctrine of Original Sin, the Doctrine of Physical Depravity. 12mo. pp. 104. New York. F. & R. Lockwood.

A Sermon, preached before the Bible Society of North Carolina,

on Sunday, December 12, 1824. By the Rev. John S. Ravenscroft, Bishop of the Diocese of N. Carolina; with an Appendix. Raleigh. Printed by Bell & Lawrence. 1825.

From the newspaper extracts appended to this Sermon, it appears to have excited an attention altogether unauthorized, either by its merit, or the novelty of its doctrine. It is an assault, about as able as useful, or opportune, upon that principle of Bible Societies, which assumes that the Scriptures may do some good without note or comment, liturgy or priest. The main argument is no other than has been maintained by Protestants, equally enlightened, in England and New York, and for aught we know, elsewhere. It would seem that Carolinian readers had never been addressed with it before by churchmen out of communion with the Pope, that it so amazed them.

An Essay on the Christian Name, Character, and Liberty. By Simon Clough, Minister of the New Testament, New York.

DEDICATED.

March 9, at South Boston, the Meeting House of the Thirteenth Congregational Church.

INSTALLED.

April 20, Rev. Roswell Hawkes, Colleague Pastor of the Church in Cummington.

ORDAINED.

March 16, Rev. Wales Tileston, pastor of the Church in Charlemont.

DIED.

In February, Mrs. Phœbe Ripley, wife of Rev. Dr. Ripley, of Concord.

The moral lessons inculcated by an exemplary life, ought not to be lost to the world. Though adulation to the dead shows only the folly of the living, yet when the character of an individual, eminently good, is sealed by death, and he has passed out of the reach of praise or censure, it is not merely justifiable but profitable to note the manner in which substantial benefits have been conferred, or evils common to the human race have been softened or removed.

The life of the late Mrs. Ripley, the wife of Dr. Ripley, whose death was announced in the last number of this paper, is calculated to afford much useful instruction. She possessed an easy dignity of manners, happily suited to the society of the families with which she was most intimately connected. In early life Mrs. Ripley imbibed the knowledge and the love of the Christian religion. She understood the Christian system, not as intended to furnish an occasional subject of conversation, but to regulate the feelings and desires of its votaries. Her firm belief in the rectitude of Divine government enabled her with equanimity and cheerfulness to meet the changes of an eventful life. The death of her first husband, the late Rev. William Emerson, of this town, devolved on her the care of a young family, without very ample pecuniary means of support. This produced some additional seriousness in her mind, but no gloom. She was diligent and skilful in the education of her children, while they were entrusted solely to her care. At subsequent periods of her life, she was repeatedly called to mourn the loss of children, removed in the midst of life from spheres of great usefulness, and leaving numerous families. These, it is true,

are common trials. But are they commonly sustained with cheerful acquiescence?

During the last thirty years of her life, she was almost constantly afflicted with disease. In this period particularly she felt and exhibited the value of religion. Not the slightest indication of despondency or melancholy was manifested by her, although at several times she believed her departure was at hand. Though she was, during most of this period, confined to her chamber, and suffered much pain, she continued, to the extent of her power, to discharge the duties of a wife and mother, and her interest in the welfare of others continued unabated After many years of confinement by sickness, such was her habitual cheerfulness, that an observer, uninformed of the true state of her health, would suppose that she was perfectly at ease. At the advanced age of eighty-three, and till the hour of her death, her mind was unimpaired. She saw the approach of dissolution not only without terrour, but with gratitude, and at her departure, exemplified the momentous and glorious truth, Man *may* hope in death.—*Concord Gazette.*

In Roxbury, April 3, Mr. John Porter, son of Rev. Huntingdon Porter, of Rye, N. H.

Mr. Porter's character was not such as would attract the notice of strangers, and might often have been incorrectly estimated by those, who were not admitted to his friendship. He was not distinguished for brilliancy of thought, nor fervour of imagination; his intellectual abilities were not pre-eminent, nor his mental acquisitions wonderful. We do not therefore speak of him as a prodigy of learning. We would use the language of truth rather than of eulogy. He did possess traits of intellectual character of no ordinary value. He was fond of inquiry, not satisfied with the popular faith in matters of science or religion, because it was popular, but eager to extend his research into the principles of knowledge, and learn from his own observation and study, what was taught in the works and word of God. His perseverance was remarkable. He might be considered deficient in quickness of conception and rapidity of thought, but the want of these qualities was compensated by an indefatigable spirit, that carried him steadily towards the object, which he had in view. We have been surprised with the extent to which his investigation had gone, when the result has shown us that his labour was not fruitless, because it was silent, nor his progress small, because unnoticed. His mind was singularly independent. He did homage to no human authority, and some might have thought, that he was too fond of speculation. We are most desirous, however, to dwell on his moral and religious character. Of his virtues we can speak with so much delight, and the remembrance of them is so pleasant, that our fear is lest we should seem too fond of their recital. Mr. Porter possessed the kindest and most generous feelings. He was always mild, cheerful, and candid. His good nature was carried almost to a fault, as it made him sometimes appear indifferent to actual wrong. During a long and familiar acquaintance, we do not remember having ever seen him excited by passion, or even irritated for the moment, nor has our memory preserved, and we doubt whether we ever heard, an unkind word from his lips. We may not believe that he was entirely free from selfishness, for he must have partaken of the frailty of man, but he exhibited no evidence of it in his conduct. Principles of a higher nature governed him, and made him ready to sacrifice his comfort to the benefit of others. His religious views were the result of thought and examination. He was, from conviction, a Unitarian Christian, and belonged to that class of Unitarian Christians, whom it is fashionable to call, by way of reproach, we fear, the lowest class. We do not mean here to suggest any ideas in favour of the doctrines themselves, about which those who agree in the great point of the simple unity of God, differ, and should differ in peace, but Mr. Porter was an example of the little influence, which these secondary points of discussion

have on the religious character. As a preacher, Mr. Porter was distinguished for good sense and perspicuous composition. He did not aim at elegance, but his success was greatly impeded by his diffidence. He was a truly modest man, and could never so far overcome the reluctance with which he appeared before an audience, as to have full command of himself, while addressing them. His sermons, therefore, never received the graces of oratory, and were liable to be misjudged by those who listened only that they might be fascinated. After having preached a few months, he was attacked by the disease, which finally wasted his strength and called his friends to his sick chamber and his grave. A pulmonary affection in its early stages, induced him to suspend his labours in the pulpit, from the hope that a short respite would remove the complaint. He left Cambridge on a journey, from which he derived benefit, and had he continued this relaxation, he would, perhaps, have been now rejoicing among us in health, but too great haste in returning to college, where he considered his duties as librarian required him to attend, confirmed the disease, which was beginning to yield, and he soon found that he must relinquish his hopes of spending his life in the ministry of that religion, to the study of which he had devoted so many years. It was with the deepest regret, but the same temper, which had given him cheerfulness in the day of health, that he spake of this end of his labours and wishes. He had looked forward to happiness and usefulness, as a preacher of the Gospel, and when God, in his providence, disappointed these anticipations, it was a hard trial, but he submitted to it without complaint. He did not yet know the purpose of his Father's will, but when he found that disease was sent not only to stop him in the path, which he had marked for his future days, but that it would steal away his breath, and he must fall the victim of consumption, he did not murmur. When the writer of this notice last saw him, he spake of the effect which sickness had produced on his powers of recollection and thought, but he mentioned it as a fact rather than as a ground of complaint, and scarce alluded to his bodily sufferings. Such was his character in the season of health and expectation, and such was it likewise in the view of death. He was an honest man in the best sense of the word, a kind and faithful friend, a sincere and practical Christian. It has pleased the father of spirits to take him from this world of discipline. We cannot grieve that he is released. We only sorrow that his virtues shall shine on us no more. But the remembrance of them shall be a light to us as we follow him in the path of duty. His friends mourn their own loss in his early departure, for affection clung to him, and many hopes were resting upon him, and a parent's and a sister's tears have been shed over his grave, and the faith of one who was to him as a father has been tried, but they have the Christian's hope which is full of immortality. They have the recollection of past sympathy and love, which is sweet to the soul, and the knowledge of those truths, which are consolation to the mourner.

April 20, Rev. Chester Isham, pastor of a church in Taunton, aged 28.

TO CORRESPONDENTS.

We are pleased with the judicious remarks of P. S. but decline publishing them at present, for reasons which we will explain, if he will give us an opportunity of conversing with him.

THE

Christian Examiner.

No. III.] *May and June*, 1825. [Vol. II.

Miscellany.

THE EFFECT OF CHARACTER ON MINISTERIAL USEFULNESS

AN ADDRESS PRONOUNCED BEFORE THE MINISTERIAL CONFERENCE IN BERRY STREET.

The subject of the present address is, *the effect of character on ministerial usefulness*. In every different employment of life, there is an intimate connexion between a good character and usefulness. By the possession of a single excellence, or of uncommon skill and ability, a person may render himself in a measure useful, in the ordinary occupations of life, or in some of the learned professions, while his character is, in other respects, very defective. Important legal advice, or medical aid, may be given by those, whose conduct and dispositions are very far from the standard of the Gospel. A family, or a community, may derive benefit from the industry of one, whose general example could by no means be safely followed. In such cases, however, the individual would be much more useful, were his character what it ought to be; and perhaps, in every such instance, he is doing injury in one respect, while in another, he is beneficial to his fellow-creatures. But in the station, which the ministers of the Gospel occupy, there is a peculiar necessity for excellence of character, in order to usefulness. This necessity results from the grand moral purpose, which they

are designed to accomplish. The object of their labours is to form men to virtue and holiness, and in this way to prepare them for future happiness. But the official duties, which they are called to perform, will effect little toward this object, while their own characters are grossly defective. If they are visibly and habitually under the influence of dispositions and motives, which their office obliges them to reprobate in others, their reproofs will probably be received with indifference, if not with disgust. If they are notoriously destitute of the virtues, which they recommend, or fall into the vicious or irreligious practices, which in their publick ministrations they cannot but condemn, their example will completely counteract the effect of their preaching. The influence of example is great in every situation; in ministers of the Gospel, a good example is indispensable. How can they effectually dissuade from vice, who are themselves the slaves of it? How can they hope successfully to recommend virtue and religion, whose lives testify, that they are strangers to those delightful paths? In the Christian orator, more than in any other, sincerity and a practical conformity to his own instructions, are absolutely requisite. In the view of his hearers, his life must be the test of his sincerity; and if it is not proved to their satisfaction in this way, he will labour in vain. When they cannot but perceive a striking contrast between what he inculcates, and what he practises, they will consider his publick services as a matter of form, to which he attends from motives of worldly interest; and instead of being benefitted by his labours, their minds will be occupied by the proverb, 'Physician, heal thyself.' Instead of feeling reproved for their own faults, they will rather be disposed to ask, 'Thou that teachest another, teachest thou not thyself?' If they cannot perceive in him a pattern of the excellencies, which he recommends to them; if they find that he has no inclination to exhibit an example of the Christian virtues; if he show them the way only by his words; they can hardly avoid the remark, 'he does not believe his own instructions worth observing, and why should we?' In their minds he will be compared to the senseless guide, which points out to others a way, which it never travels; and the whole effect of his ministry will be to inspire them with the persuasion, that virtue and religion are a

drudgery, to which he is unwilling to submit; that a life of holiness is a life of gloom and misery; and that the way to enjoy themselves in this world, is to cast off the restraints of the Gospel.

The character of a minister, as connected with his usefulness, may be contemplated in two points of light. In the first place, he must exemplify the common virtues, which Christianity inculcates. He must faithfully observe all the precepts, which relate to ordinary conduct, and to mankind generally. He must not imagine that his office excuses him from the obligation of those virtues, which adorn the life of a private Christian; or that the sanctity of his employment will render that a good act in him, which would be a crime in another. On the other hand, he should feel himself under peculiar obligations to be holy, upright, and kind, in all manner of conversation, in all his intercourse with mankind, and in all the relations of life. He should feel himself bound by more than ordinary ties, to conduct aright in all the connexions, which he sustains; and to manifest the most sacred regard to the claims of justice, fidelity, charity, and mercy. If he is conscious of a gross or habitual violation of these obligations, he cannot urge them on others with confidence and satisfaction. That clergyman, who allows himself to speak evil of others; to be forward in foolish talking and jesting; to spend his time in idleness; to associate with the vicious portion of society, in their coarse amusements; to overreach others in his pecuniary transactions; or who shows in any other way, that his thoughts and affections are occupied with the vanities, or the gains of this world, cannot rationally hope to be respectable or useful. The nature of the employment, to which he is by profession devoted, requires him to keep at a distance from these things. If it is important for any, it is peculiarly so for him, to avoid even the appearance of evil; to give no occasion for others to suspect, that he is actuated by any sordid motive, that he has assumed the sacred office chiefly for his own ease, honour, or profit. So far as he is suspected of being actuated by views of this kind, his usefulness is at an end. He will not be regarded with affection and confidence; his instructions will not be listened to with respect and delight.

To abstain from what is usually termed vice, to be free from those faults, which would bring reproach on a man in any station, is but a small part of the duty of him, who sustains the office of a Christian minister. We look to him not only for an exemption from disgraceful vices, but for an example of no common virtue, for a pure and elevated character, for an enlarged and generous benevolence, for a sacred regard to the principles of justice and integrity, and for all the points of a supreme love to God, and a genuine faith in Christ. We justly expect of him an habitual regard to all the precepts of the Gospel. This is the general expectation of mankind, in reference to the Christian minister; and though they do not look for perfection in him, yet, if his conduct or disposition is so different from what the Gospel requires, as to lead them to suspect his sincerity and piety, and to attribute his attendance on his official duties to a worldly or selfish spirit, they are not in a condition to be improved by his labours, and his usefulness is, in the same degree, destroyed.

There may have been a state of society, in which vicious clergymen were caressed and honoured. But happily for us, my fathers and brethren, we do not live in such a state. There never was a period, however, when ministers of such a character could be useful. Their influence would necessarily be, not to improve, but to corrupt. They would be tolerated only in an ignorant, superstitious, and licentious age; and what had already become bad, they would be likely to render worse. In such a state of society, they might retain their places and their authority; and the veneration, with which their office was regarded, might conceal from the vulgar eye the deformities of their character. But the object of such a clergy would be, not to be useful to others, not to promote the interests of virtue and religion, not to render mankind wiser and better; but to secure their own influence over the people, and to gratify their own sordid, ambitious, and corrupt passions. In our state of society, a minister of the Gospel must have a fair, honourable, and pure character, not only if he would be useful in his office, but if he would enjoy even common respect. There is, perhaps, no other station, in which a man would be so certainly and

completely degraded in the estimation of the publick, by an immoral course. The reputation of a clergyman is of the most delicate kind; it is easily blasted. Sins, which others may commit with a sort of impunity, would fix an indelible stigma on his character; and drive him, not only from the pulpit, but from all reputable society. We cannot expect, nor can we wish, that the community, in which we reside, will be so blinded by a superstitious veneration for our office, as not to regard the moral character of the incumbents. On the other hand we have reason to rejoice, that they are watchful and jealous in this matter; and that they insist on purity, integrity, and elevation of character, in those, whom they support as religious teachers. The liberty of examining and judging for ourselves, respecting the instructions of the Bible, I trust we shall always claim, and always enjoy. But the liberty of pursuing a course, which the Gospel condemns, and which is incompatible with our obligations, and with our usefulness, as ministers of Christ, it is to be hoped we shall never desire.

In the second place, the usefulness of a Christian minister depends on the fidelity, with which he performs the appropriate duties of his office. A gross neglect of them, or a careless and indolent mode of performing them, will render his labours of little value. When a man professes and engages to give up himself to the spiritual instruction and moral improvement of a society, and receives an adequate and honourable compensation for his services, that, by being free from the ordinary cares of life, he may devote himself to their religious interests, common honesty requires him to attend to the duties of his station, and to employ his time and talents for the benefit of those, with whom he is connected. They have a right to expect, not only that he will sustain a fair and honourable reputation among men, but that he will exert his best powers in those interesting services, which, at their request, he has undertaken; that he will exercise his reason in the study of the Scriptures, and give them the result of his researches; that he will publickly instruct them in the great principles of religion and virtue, and in the various branches of duty; bringing forth out of his treasure, things new and old; that he will cultivate the spirit of devotion, and strive to imbue them with sentiments of piety; that, by his

example and exertions, he will endeavour to promote their intellectual and moral improvement; that he will, at all times, be to them a faithful and kind friend; and that in seasons of affliction, he will present to them the rich consolations and hopes of the Gospel. These are but reasonable expectations; and if they are disappointed by the indolence, the levity, or the worldliness, of a minister, he proves himself unfaithful in his work, and prevents his usefulness. He is even guilty of a fraud upon those, whose best interests he is bound by every tie to promote. He is chargeable with a dishonesty, which, in an ordinary transaction, would expose a man to legal punishment.

An unblemished moral character, a life of purity, and a faithful performance of official duties, always of indispensable obligation in the ministers of the Gospel, were never more essential than at the present time. Without these, we cannot expect to see union, peace, and prosperity, in our societies. Among us there is nothing but these moral ties, to bind a Christian society to their minister. They must love and respect him, or they will no longer consent to have him for their publick teacher; and we would hope, for the honour of our common nature, that they would not love and respect him, if he were grossly defective as to moral or ministerial character. If individuals, who become disaffected, have not sufficient influence to effect his removal, they will probably leave his society. To this measure our laws liberally grant every facility. Our citizens are not required to contribute for the support of a clergyman, whose character or official service they do not approve; and if the fault is obviously on his side, it is certain that they will lose nothing in the publick estimation, by withdrawing from him. There may be instances, in which individuals have separated themselves from a religious society for inadequate reasons. But if this is ever done in consequence of immorality, duplicity, or indolence, on the part of the minister, I need not say on whom the guilt will rest. There must be something honourable in those, who will not consent to have for their religious instructer a man, obviously unworthy of their confidence; a man, who, in his ordinary deportment, or in the duties of his office, will betray a gross want of integrity and fidelity. Should we know an instance, in which a society continued satisfied and

united under the ministrations of one, grossly deficient as to moral character, or official duty, we should justly consider it an evidence of general and uncommon depravity ; nor could they redeem their character from this imputation, otherwise than by insisting on his reformation or dismission.

There may be evils growing out of the facility, with which individuals can separate themselves from a religious society. It is a liberty, which may be peculiarly liable to abuse. But can we, my fathers and brethren, wish to have it taken away ? Can it be pleasing to us, to have men bound to us by the mere force of law ; and obliged to contribute to our maintenance, whatever may be their views of our character and labours ? Is it not much better for us to have them drawn around us, and attached to us, by the influence of our own example, and by our fidelity in discharging the appropriate duties of our office ? Will not this state of things have a powerful tendency to elevate the standard of ministerial character, and to render us watchful and circumspect, in what regards our own conduct, as well as affectionate and faithful in what relates to them ? On the ground on which we now stand, in relation to society, all our interests are connected with our official fidelity, and with the general purity and integrity of our characters. He that would be chief of all, must be servant of all. If we would enjoy influence among men, if we would obtain their confidence, respect, and affection, if we would secure a competent number of them for our hearers, we must faithfully serve them in the duties of our office, and exhibit an example of Christian virtue and piety. If we will not do thus much, we shall inevitably sink in the estimation of the publick, just in proportion as their favourable opinion becomes valuable. The more elevated and purified the general state of society becomes, the more necessary will personal excellence, and official faithfulness, be to the ministers of the Gospel, and the less can they depend on the mere force of law, or the mere sanctity of office. We have no venerable establishment for our defence and support ; we cannot depend on the partiality of a powerful individual for presentation to an eligible office in the church; we must recommend ourselves to the mass of society by cultivating the excellencies of the Christian character, and by diligently attending to the duties of the Christian ministry.

The foregoing remarks are applicable to all the ministers of the Gospel. May I not add, that, as Unitarians, we have peculiar need of attending to our general deportment, and to the appropriate duties of our office? Belonging to a sect, which is every where spoken against; which multitudes regard with a degree of horrour; against which there exist prevalent and deep-rooted prejudices; and which is considered by a large portion of the community, as hostile to the interests of true religion, and fatal to all genuine piety, how can we hope to maintain our ground, unless we are well protected by the armour of righteousness, on the right hand and on the left? How can we expect to convince our brethren of their mistake respecting us, unless we exhibit in our lives, the good fruits of those principles, which we profess and inculcate? We cannot gain them by the strength of our arguments, and the charms of our reasoning; for either they will not read our books at all, or they will read with the fixed impression, that they must not be convinced; that their salvation depends on their rejecting our doctrine, and adhering firmly to their own system. We cannot win them over by persuasion, for they will regard it as a temptation of Satan, and will feel bound to resist it accordingly. But in holy living, in examples of piety, integrity, charity, and faithfulness, there is an eloquence, which can hardly fail of convincing; a force, which sooner or later must prevail; a voice, which in the end will be heard; a language, which few can eventually misunderstand. If our usefulness is at all connected with the dissemination of those principles, which we receive, as constituting the unadulterated Gospel of Christ, then is there a peculiar necessity, that we sustain such a character, cherish such dispositions, and perform our official duties in such a manner, as all will acknowledge to be excellent. Be it then our constant care, fathers and brethren, to pursue the only course, in which we can be extensively useful to our fellow-men; to show in our whole deportment, that we are attached to a religion, which is surpassed by none in the fruits of piety, active benevolence, kindness, forbearance, and humility; and that we have been introduced into the sacred office, not for the purpose of spending an indolent or honourable life, but, by discharging aright its interesting duties, to promote the moral improvement, and the everlasting welfare of mankind.

ON THE PUNISHMENT OF SIN, AS FOLLOWING CLOSE UPON ITS COMMISSION.

EZEKIEL XII. 27.

'Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come; and he prophesieth of times afar off.'

IT was with the indifference, discovered in the language just quoted, that the prophet Ezekiel was heard, when, as the immediate messenger of God, he announced to the Jewish people the approaching desolation and captivity coming upon them, as the punishment of their sins. It was indeed only temporal calamities, which this people had to fear;—the desolation of war, carried on with the ferocity which ancient manners allowed; their own destruction in the ruin of their country, or the protracted sufferings of captivity and exile; and each individual might regard it as possible, that these judgments of God would be deferred beyond the period of his life, and only fall upon his children. Still, there may appear at first sight something remarkable in the disposition of mind, with which the warnings of the prophet were received. But the same disposition exists at the present day, a similar negligence and carelessness respecting the present and future consequences of a sinful course of life, and exists too in those, to whom, if there be any truth in religion, objects of fear are proposed, much more dreadful than any temporal calamities. There are men, who, without any settled disbelief of the moral government of God, or of those awful sanctions by which his laws are enforced, do yet give themselves up to a neglect of duty, yield easily to temptation, or harden themselves in the commission of bad actions; and this too, with but little apparent anxiety about the consequences of their conduct. They represent to themselves these consequences as remote, and, like other things future, uncertain and contingent; to be intercepted perhaps by repentance; or which it will be time enough to think about, and guard against, as they approach; and when their view is directed to what Christianity teaches of the rewards and punishments of another life, they turn away, as from a vision of many days to come, and a prophecy of times that are far off.

But we shall perceive the folly and danger of this state of mind, when we recollect that some part of the punishment of sin commonly begins with its commission, and that some of its consequences are felt in the present life; and when we, further, direct our attention to the connexion of this life with another, and to the punishment which awaits it there, and consider that this punishment, however delayed, cannot be very distant.

In the first place, then, the punishment of sin frequently commences in this life, and directly follows its commission. The moral infection, that may destroy the soul, is not only immediately received, but immediately discovers its virulence. The unalterable relations between guilt and misery, which exist under the moral government of God, do sometimes at once display themselves, and produce their effects. Though the present life be a state of discipline and not of retribution, yet even here, where the plan of providence is so imperfectly exhibited, that distinction between the good and the bad, which will be hereafter completed, is already commencing. The natural consequences of our actions here, though not sufficient as sanctions of the laws of God, are yet sufficient to give us warning of what may be expected hereafter, under the government of the same Being, by whom all things here are appointed. Let us consider, then, some of the natural consequences of sin, and some of the punishments to which it is exposed in this world.

The first class of punishments, which may be mentioned, are those resulting from publick opinion, and the common feelings and sentiments of mankind. Good men are valued, loved, and respected; bad men are contemned, hated, and despised. It is true, that publick favour and applause are not very accurately apportioned to the merit of different characters. There are vices, in which there is something of heroism, daring, and spirit, that dazzle and impose upon the vulgar, which they wonder at and celebrate, and forget their mischief in their splendour. There are virtues of a certain class, such as humility, patience, and forbearance, whose value few know how to estimate, which make no claims upon applause, and are content if they escape insult and misrepresentation. Men's vices sometimes gain them followers and admirers; and their virtues sometimes expose them to hatred

and persecution; and not unfrequently, he who steadily pursues his duty, must expect to encounter the ill will of some, perhaps of many, of those around him. There are situations, in which he who values most highly the praise of God, must relinquish the praise of men; and there are situations too, in which we know it will be a dishonour and a wo to a man, that all have spoken well of him. These things are true, yet these things do not constitute the common and ordinary course of events, but are only exceptions to it. In the common course of providence, and according to those natural feelings, which God has given us all, virtue meets with approbation, love, and praise; and vice finds a part of its punishment in disrepute, dislike, contempt, hatred, detestation and infamy. There are none, by whom the power of these sanctions is not felt; not even by those few individuals, who have almost lost the moral characteristicks of our nature; who are vicious without concealment or disguise; who in the worst of causes can hardily encounter what good men have sometimes shrunk from in the best; and of whose number, an individual, with talents equal to his vices, may now and then affect to brave the indignation of his fellow-men, by an assumption of misanthropy and scorn. These sanctions have a constant influence upon our conduct. We insist upon them continually, and perhaps, much too frequently, in our moral discourses and instructions. We are too apt to do good ourselves, and to exhort others to do good, principally from a regard to the notice and applause of men. We are too apt to make the fear of men the principal motive in avoiding evil.

These sanctions make themselves felt by all classes of men. The voice of publick opinion is heard where the laws are silent. It inflicts sometimes its severest penalties on those, whom no other human infliction can reach. With almost every other punishment of guilt, disgrace is, in some degree or another connected, and aggravates its severity. To him, whom human laws make their victim, it is often far worse, than any punishment these laws directly impose; and to him, who is raised above human laws, or of whose crimes they take no cognizance, the brand, which infamy burns in upon the soul, and the lashes and stings of publick hatred, are often

as full of pain as any bodily suffering he might be made to endure. Publick sentiment does not sleep. It is watchful over its objects. Men cannot step aside far from those duties which it enforces, without encountering the censure of their fellow-creatures. The man, who seeks to acquire riches by dishonest arts, or unjust and cruel practices; the rich man, who thinks nothing of the means of usefulness he possesses, and employs no portion of his wealth in purposes of publick liberality or private charity; the man, who in some important station, without being accountable to any superior, neglects its duties; the profligate man of pleasure, who disregards the claims, and sports with the happiness of those with whom he is connected; the man of petty malignity, who habitually insults the feelings and disturbs the comfort of those about him; these, and persons of various other classes, find the world withdrawing itself from them and leaving them alone; or they meet with notice, which is worse than neglect. They meet with a thousand nameless expressions of disrespect, aversion and contempt, and many also of a character sufficiently definable. They find, that however bad they may fancy mankind to be, yet that men, generally speaking, have not much disposition to encourage or tolerate the vices of others. Vice, as far as it respects our fellow-creatures, consists in the causing suffering to others, not for their ultimate advantage, nor for the vindication of any right, but in the indulgence or for the gratification of our own selfish passions and appetites. Its very essence is the doing wrong to others in some shape or another. It is the invading and laying waste other men's happiness for the sake of plundering for ourselves. It is natural, therefore, that he, who by discovering a disposition to do this, has, as it were, declared war upon society, should find society at war with him, and ready to make him feel its resentment and its power.

The next class of punishments, to which bad men are exposed, inflicted like those last mentioned, by their fellow-creatures, are such as are appointed by human laws and institutions. It is true, that human laws extend only to a small part of what is morally wrong in the characters of men. They extend only to actions, and to but few, comparatively speaking, even of these. But still their effect is not incon-

siderable, nor are those light evils which they inflict. Bodily pain, poverty, imprisonment, publick shame and death, are what they have directly in their power; and indirectly, as has been before said, they inflict infamy. The mark, which they set upon their object, no future good conduct can obliterate. He can hardly, if at all, regain any considerable degree of character and estimation. Indeed, so great is their effect, that some have been willing to attribute to them alone, the good order and peace of society. But this is not so. Government itself, unless it be a mere government of force and tyranny, a prison house for slaves, must, in order to be stable, and sufficient for its purpose, have for its foundation the moral, and consequently the religious principles, hopes and fears of the governed. Its own sanctions are not sufficient for its support.

The evils which human laws inflict, are as natural punishments of sin, and as evidently designed as such by God, as any other evils which, in the common course of his providence, follow its commission. God designed man to live in society; but society cannot exist without laws, nor these laws have effect without punishments. In so far then as God designed man for society, so far did he design those punishments without which society cannot exist.

The next consequences of a vicious course of life, which I shall mention, are the loss of fortune and health, and mental weakness, and degradation; the becoming what the world calls ruined, and what a Christian fears to be such, in a sense much more serious and awful. There are some vices, such as drunkenness and debauchery, of which these are, for the most part, the common and every day consequences; so that men wonder when they do not take place. Poverty, indeed, though the usual, is not the necessary consequence of intemperance and sensuality; and as to the other consequences mentioned, there are individuals, prudent in their vices, and regular in their excesses, who may succeed, or succeed at least for a considerable time, in avoiding even these; but such instances are exceptions to the common course of things. The world does not usually allow its vicious pleasures to be enjoyed at an easy purchase. Poverty, disease, pain, and disgrace are to be suffered in return; and these sufferings are sometimes exacted with dreadful severity. It is a mel-

ancholy and a pitiable sight, to see, what we too often may see, the wretched victims of intemperance and sensuality; squalid, diseased, avoiding their former acquaintance, or meeting them with an apparent feeling of disgrace and inferiority; attempting sometimes to conceal this feeling by an affected impudence; debased and ruined as to their moral tastes and principles, and without any of that pride, which may sometimes supply the place of these; their understanding and their other faculties of mind, weakened and debauched; silly in their talk, and mean in their dispositions and purposes; disconnected from society, without any of the common interests or pursuits of men; flying from thought to intoxication, and recovering from this to a gloomy and restless state of mind, in which all reflection is made more bitter; thinking perhaps, in these intervals of recollection, of what they are, and what they might have been; recollecting how much cruel suffering they have caused to those with whom they are connected; considering, it may be, what has been their conduct toward their families and children, those dependant on their exertions, and who had a right to look up to them for protection, comfort, and an introduction into life, but to whom they have been ministers only of misery and disgrace; and reflecting, last of all, upon their own prospects in this world, and what they have to expect hereafter, when disease and intemperance shall have finished their work.

In these consequences of sin, which are so regular and natural; for there is nothing much more regular and natural, than that habitual excess should destroy our bodies and our minds, and that poverty, where a man's fortune is dependant on his own exertions, should come along with it; in these consequences, in which there is so little of what we call accident; we may see the character and will of Him, by whom all things here are appointed and ordered. They are punishments directly and apparently from Him, who is the maker and judge of us all.

The next consequence of a vicious life, which may be mentioned, is the want of friendship and domestick happiness. A man is loved and valued as a friend, in proportion to his integrity, his generosity, his amiableness, his sincerity; and we might go on to mention every other virtue, that can be

named ; and in proportion to his want of goodness, he is distrusted and avoided ; unless, indeed, he have the power of deceiving others with regard to his character, which, in so intimate a connexion, and especially in respect to those, whose friendship is much worth possessing, is not very easy to be accomplished. But, indeed, the peculiar gratifications of friendship, like the other pleasures of benevolence and good feeling, are pleasures, from which, for the most part, a bad man is, of course, excluded, by his very want of capacity for their enjoyment.

As it respects domestick happiness, there are some vices, such as those last spoken of, by which it is obviously and directly destroyed. But though a bad man may not have any vices, which operate immediately to its destruction, though he may not be debauched, or intemperate, or violent in his angry passions, or morose in his temper, or hard-hearted, or cruel, or tyrannical, or in any other way directly banish comfort from about him, yet still the very existence of a bad character is destructive of domestick enjoyment. In the unrestrained intercourse of domestick life, where the concealments worn in society, are thrown aside, men for the most part appear what they really are, and the character, whatever it may be, discloses itself and becomes visible. Now, where there is any thing known to be habitually bad in a man's character, he can hardly hope for esteem or respect, and where there is no esteem or respect, there cannot long exist much love or kindness. If, however, there were nothing in the character of a bad man, either directly or indirectly to destroy domestick happiness, still he is not well qualified for partaking of it. It is only by that mind, which is at peace with God and with itself, that its calm and deep-felt pleasures can be enjoyed. The bad man has no refuge from the evils of the world. His crimes, his fears, his remorse, his enmities, his mean and his restless passions, pursue him to his home and his fireside, pollute the place, and destroy its sacredness ; and peace and comfort fly before them.

The last consequences of sin, I shall mention, are those, which it has directly upon the mind of him by whom it is committed. The commission of sin is attended with secret uneasiness, and this from two causes. One of them is the pain, which in the very constitution of our nature, is

connected with it. No man, unless he be hardened in vice, does what he knows to be wrong without self-condemnation, and a feeling of being degraded. He feels, though he may not suffer himself to reflect, that he is becoming an outcast from the favour of God, and all the better part of his fellow-creatures; that he is sacrificing to some low, present gratification, his hopes of the future, and his prospects of progressive improvement and glory; that he is submitting, what is most excellent within him, to what is mean and vile; and relinquishing all those pleasures, which belong to the higher and better part of our nature. It is true, that those feelings, which arise from quick moral sensibility, are soon blunted, when a man has once begun an habitual course of sin. But there is another cause of uneasiness, not so easily overcome. It is the fear of punishment; a fear, of which every serious thought concerning the moral government of God, and our own future condition, tends to confirm the reasonableness. When a man, by habitually disobeying the laws of God, has, as it were, renounced his protection, and set about to be the sole artificer of his own happiness, and to rely on his own strength and wisdom in opposition to Omnipotence, he cannot always be free from some feeling of his dreadful insecurity. It is true, that in health and prosperity, the fear of future punishment may be driven away by business, by pleasure, or by passion; but it will return upon him in sickness, in despondency, and in age. With regard, indeed, to bad men, such as we often find them, men irresolute in wickedness, who sin with the hope of repenting, who are, if we may so speak, by no means willing to break with religion altogether, and who try to make some compromise as to its requirements, and balance one part of their character against another; to men of this class, we may believe, the fear of future punishment constitutes no small portion of alarm and disquietude.

These, which I have enumerated, are some of the natural consequences of sin in this world. There are, it is true, some bad men, who seem, in a considerable degree, to escape these consequences, and almost every other present punishment; and there are those, who, not guilty of any flagrant crimes, yet very neglectful of religion and its peculiar duties, pass through life with their full share of prosperity. But the present consequences of sin, are by no means the

only, or the principal, sanctions by which the laws of God are enforced. They are of very considerable efficacy in regulating men's conduct here; they are very important in constituting this life a state of discipline and instruction; they give us some knowledge of the nature of the moral government under which we are, and of the character of God; and thus confirm every thing, which religion teaches concerning his future disposals towards us; but it is to these future disposals, we must principally look for the motives by which his laws are enforced.

There are not a few men, who would be shocked, if you were to call in question their belief in Christianity, who yet appear to be very little affected by what it reveals concerning the future punishment of the wicked. There are wild and loose notions respecting the mercy of God, which seem to have an effect upon the minds of many by whom they are not directly professed. The mercy of God is infinite; but it would seem that nothing more can be expected from infinite mercy, than what has been actually done and unquestionably promised. The power has been given us of becoming virtuous and holy; all necessary assistance has been offered, and the highest motives proposed to our exertions. If we despise these motives, if we reject this assistance, if we misuse our powers, if we pursue that course of conduct, the tendency of which is, to introduce confusion and misery among the works of God, we cannot expect, that the order of nature should for our sakes be reversed, and that there should be a special interposition to extricate us from the guilt and misery in which we have involved ourselves. Offering us every encouragement and assistance, God has ultimately intrusted us with our own destiny. What we are, and what we may enjoy or suffer, he has left to depend upon ourselves. We cannot be made virtuous against our will; and without virtue, we cannot be made happy. If, when the time of our preparation is finished, we are found unfit for heaven, it is not possible, that there should be prepared for us a paradise of sensuality, or ambition, or gain. The unrestrained indulgence of our vicious passions, would in a short time be the worst misery—a misery that may, perhaps, constitute the principal part of those future sufferings, the nature of which is left in Scripture in such awful obscurity.

The hour is coming, and now is,—for to every man it is in effect, if not in reality, the hour of death,—*when the dead shall hear the voice of God, and they that hear shall live; and shall come forth, they that have done good, to the resurrection of life, and they who have done evil to the resurrection of condemnation.* With all our present consciousness, we shall be removed into another state; it may be of enjoyment, of which we have had scarcely a foretaste; or it may be of misery, of which we may form some conception from the question repeatedly proposed by our Saviour, *What is a man profited if he gain the whole world and lose his own soul?* The time of this most awful change may be very near, or it may be somewhat more distant, but there is a period of no very great extent, within which all uncertainty will cease. *The vision is not for many days to come, nor the prophesy of times that are far off.*

ERRONEOUS VIEWS OF DEATH.

That death is the consequence of our being is taught us by the observation of every day, by the passage of every hour. The character of all things about us is that of decay and change. Dissolution is written on the glory of man in letters, which transient success may for a moment conceal, but which a day's revolution will set forth in their terrible clearness. The progress of time is marked by overthrow, and his path is traced by the ruins of happiness, and honour, and influence. The works of God change. We admire the glorious garment of the clouds thrown around the setting sun, and before our first fervour of admiration has subsided, the beauty has passed away; the sun has disappeared, and the darkness is gathering about us. And so it is with all beauty, and all the glory of earth; they are but fleeting clouds on which God's goodness has shed a momentary brightness. The world is full of life, but it is in continual succession. Myriads of beings surround us; we know not whence they come nor whither they go. We only learn that they are and that they are not, and the rapidity with which the one con-

dition follows the other would amaze us, if we had not become accustomed to their intimate connexion. Every person at some time or other thinks of himself as liable to the universal law. It is appointed that he shall die. No man can escape the recurrence of this thought in the course of his earthly pilgrimage. However death may be viewed, as the interruption of a life of pleasure, the end of a day of toil, or the first warning of a solemn judgment, it is more or less frequently in the minds of each of us. How can it be otherwise? None of us live alone in the world, without some tie, the rending of which makes us feel and think; and when death has broken it, we think about death, and perhaps feel that we are mortal. None are so blest, or I would rather say, so neglected by heaven, that their frailty is never declared to them in the dying accents of a friend, and to most of his earthly children God in his mercy sends many voices of entreaty and warning. How are they received? What notions do men entertain of death, when they are induced to think about it? Many wrong views are taken, many false ideas cherished, and they sometimes have no inconsiderable influence on the character. Let us inquire into some of these notions.

1. Many attach too much interest to the act of nature, by which the soul is released from the body. They think too much of what they seem to consider the process of dying. We hear them speak of the agonies of death with apprehension, and almost with shuddering. It is well that this dread should be removed, because the mind is distressed by unnecessary fears, and is diverted from the just grounds of anxiety. The sufferings which are with some timid minds the causes of many unhappy hours, if real, are physical, and may be imaginary. Their duration and violence depend on the nature of the constitution which is shaken, and of the disease by which it is prostrated. But it is a groundless apprehension that the last moments of life must be moments of bitter agony, that the spirit of man, like the demon which Jesus cast out, will 'hardly depart from' the body. Some may have heard the dying groans of a sinner, and seen how he clung to life, as if it were his only hold, and when that grasp was lost, he should be plunged into darkness and horrour. Some may have witnessed the painful watch-

ing of friends to catch the expiring of that breath, which should release the sufferer from great bodily anguish, but it was peculiar sickness in the one case, and conscience in the other, which rendered the scene so awful. It is not the necessary condition of death that we should suffer. He does not come to us as a task-master, but as a friend, not to aggravate but to deliver from pain. Those who have seen the peaceful departure of the good can testify how gently the spirit has laid its covering off, and ascended to God, when death has been an infant's sleep, in its calmness and silence. Those who have attended the bed of the sick can testify how distress has retired as death drew nigh, when it seemed to send messengers of peace before it, that its own coming might be welcomed. Those who have been at the death-bed of the careless can testify how they have died without pain, as they died without repentance, when they neither suffered in patience, nor waited in hope, but sunk sullenly to rest. Let us not then be disquieted by a vain imagination of the horrours of death. The passage from this to another world is not strewed with thorns. There are far better reasons for looking with anxiety to the close of life. Let them be weighed by us sufficiently and in season.

2. Others take a directly opposite view of death. They anticipate a scene of joy, exultation and triumph. They wish that the song of the redeemed might commence on earth, and the spirit strike its first notes before it has heard them sounding from the heavenly harps. The fight is fought, and when the crown of victory is bestowed, shall not gratitude and praise burst forth? But the reward is not given on this side of the grave. The judgment of conscience has been passed, but the sentence of a more impartial judge must be heard, and the garments of light, that are laid up for the righteous, shall not till then be taken. The last emotions of the soul may be love and devotion; but the chamber of the dying does not seem to be the fit place for boasting and rapture. It is more important that the impression to which we allude should be corrected, because it is preserved by minds of great piety, and is interwoven with religious feelings. It springs from wrong views of some doctrines of religion, from an excess of what, within due limits, may be beneficial. We may have great confidence in God's mercy,

may have the testimony of a good conscience, and the belief that we have been sanctified, and kept by the truth, and these convictions may give us comfort and joy in our road to heaven; but propriety requires that, as we approach the end, we should be inclined to consider whether we carry with us all the graces, which we might have acquired, whether our characters will bear the scrutiny of omniscience, as safely as they endure our examination. It would seem, that if ever the soul should be filled with humble and anxious thoughts, it is when all the circumstances of its earthly being must soon cease, and it is going to be judged by an omniscient God. Memory must bring up so many hopes that have deluded, and so many sins that have attended us, and reveal so clearly the vanity of all trust in earth or in ourselves, that nothing but a reliance on the free grace of God can support us at such an hour. Cruel would it be to throw a single shade over the bright hopes of the departing Christian. Unfeeling indeed would he be, who should wish to impair the delight with which any one looks back to the conversations and religious joys of a deceased friend, but he is doing an unkindness to the souls of men, who helps to uphold, as a test of christian holiness, that which may be fallacious, and is not authorised by Christ. This is not the only instance in which sincere and pious men evince less deference to the Almighty, than they would to an earthly ruler. Let a man be summoned to appear before his sovereign to receive a reward, which he thought due to him, let him even be called from a dungeon to enjoy liberty and honour, and I much doubt whether he would enter the presence of that superior without trembling. Yet man, because the hour of his deliverance from earth, and of his expected sentence of approbation has arrived, may enter the presence of God with exultation. No, it should not be so. Frail man may not approach his Maker in prayer but with penitence; surely then he ought not to go to his glory revealed in heaven, with an unhesitating confidence. There is less of reverence than of errour in such views. Judge not others by them, let them not be the guide of your own hopes.

3. There is another class, who view death neither with the feeling of dread nor of joy, but who look for it with indifference, or with ungrateful expectation. They know that this

existence has its limit; and they ought to know that beyond that limit, lie retribution and eternity. They, however, do not permit the thought of a future being to disturb them, but carelessly go forward to meet it, when they may find it full of regrets and terrours. Some people jest most wickedly about death, and talk of it with a cold daring, that shocks a serious mind. Death is much oftener considered as the close of one state of action, than as the beginning of another, as a deliverance from trial, than as an entrance on retribution. To hear men discuss their neighbour's affairs, and speak of his mortality, what should we think but that they contemplated this most solemn of all events, simply in relation to this world, as affecting the distribution of wealth or honours? To hear them refer to the frailty of their own lives, what influence should we suppose it had on their hearts, excepting as the destruction of their earthly schemes, or the termination of their earthly labours? Men wish for death, call for it, complain that their lives are not at their own disposal; men, who if they were cut off in their murmuring, would die with an oath on their lips and impiety in their hearts. It is folly to sigh for the grave; we shall stand on its brink before we are prepared. It is worse than folly, it is ingratitude; the world is a happy place to him, who will not shut his soul to its blessings. It is shameful haste to meet the reward of sin. The discontented man, whom God has sheltered with his providence, and over whom his paternal love has watched, nourishing, guiding, blessing him, murders himself,—for what? that he may cast off the few evils, that have found their way into his portion of enjoyments and privileges? that he may anticipate God's time, and cheat himself out of repentance? that he may die in his guilt, and have its misery more sure and more speedy? that he may escape the entreaties of mercy, and fling himself in the way of divine judgment? He tells you he is weary of life, it has no good in store for him, and he can do no good to others; and at the same moment that he utters these complaints, he is the partaker of mercies in an abundance, which Omnipotence alone could supply; and in the midst of relations, affording a variety of usefulness, which a human mind could never have imagined. He tells you that he is driven on by insatiable curiosity, that he would learn something of this mysterious, endless future.

Yes, this world is too confined a field of knowledge for him; the providence of God, and the mind of man are not deep enough for his research; he cannot find sufficient to interest him for the few short years before him on earth; he must quench his intellectual thirst in the waters of eternity. And where will they bear him? To the mercy-seat? No, he would not worship at its footstool. To heaven? No, he would not follow the path which God commanded and Christ trod, the path of patience and duty. To sorrow, and the experience of spiritual suffering, will he go; and could he come back to his brethren, he would tell them that life was too gracious a gift to be abused, and too pleasant a thing to be thrown away. The duellist, the man, who would give death two victims, and write, murderer, on the brow of each, talks loudly too, of the burthen of a character, which an insult has stained, and he had rather bear the punishment of deliberate crime, than this insupportable load. How sadly do men deceive themselves with words! How madly do they rush, not on the abhorrence of the community, or the destruction of domestick peace, but on the guilt of murder; on the pains, not of the first, but of the second death. They dare to enter the unseen state with blood on their souls. Will it open a way to their forgiveness? Will the honour, which they preserved so pure here, be a badge of distinction there? Yes, a fearful mark; it will designate them as the contemners of God's authority, the opposers of his truth, the outcasts from his favour.

4. We have noticed some of the aspects in which death is viewed in anticipation. A very frequent mistake occurs in the use made of it when it has arrived, and removed a friend in its progress through our dwellings. It is considered a signal for sorrow, the instant occasion for lamentation and weeping. This has a foundation in our nature, and is promoted by the habits of our social being: grief is the first dictate of wounded affection, the first method, which it takes to relieve the full heart. But we are not children of nature; we are Christians, and should cherish the views, hopes, and consolations of our religion. These forbid and prevent all excess of sorrow, by shewing, that it is criminal and unnecessary. Sorrow has always some portion of selfishness. If our wills were entirely submitted to the divine will, and our happiness forgotten

in the interests of others, we should not complain because we were left alone to encounter trials from which they are removed. What reason, what excuse can one, whose faith and piety are strong, plead for the loud and heavy grief in which we are sometimes called to sympathize? Is it not a virtual reproach of God's goodness? an evidence that we are more ready to be affected by what he denies, than by what he gives? Religion would tell us, that gratitude and remembrance should ever go hand in hand, and the recollection of a single blessing, which once brightened our days, should not arise, without a thankful sense of the gift. Is it not ungenerous to grieve, because those whom we loved are happier than we; because the old man has gone to his rest; the strong man, to his reward; or the infant is borne from a world of peril and sin? The blow was heavy; it severed the bonds of intimacy and dependance. Love and hope weep over the grave of a parent or child, of a husband, or wife, a brother, or friend. And is mortal love the strongest of our sentiments? Has affection no better promise than a few years of mutual discipline? Has hope no heavenly inheritance? Must she linger about the tomb, and perish with its decaying dust? The looks of despair, the throbs of anguish do not become the disciple of him, who is the resurrection and the life. If our friends have died in the midst of their iniquities, unwarned and unprepared, our tears cannot avail them; there is no purgatory from which our lamentations can deliver them. Their fate should quicken our preparation, and not retard it by exhausting sorrow. If they have died in the days of their virtue, they have gone to heaven and to God, and we may follow them. They have ceased to participate in our sufferings, that they may be partakers of Christ's glory; and they have left us the light of a good example, and the remembrance of holy affection.

5. A more dangerous notion than we have yet considered, remains. It is, that death is a time for repentance. Of all absurd and fatal impressions, there is none more irrational or destructive than this; that men will repent, when they are dying. They may grieve, may confess, may pray; but this is not repentance. Repentance corrects, purifies, amends. What evidence can the dying sinner give, that his character is changed? Of what value are vows, the sincerity of which

can never be proved. Have we not all learnt how little dependance can be placed on such promises? Of those who are rescued from the grasp of death, do not most return to their former neglect and indulgence? Is it not unusual to see a man over whom sickness has had a permanent and salutary influence? The resolutions of him, whom disease has frightened into confession, are feebler than the breath with which they are spoken. The returning smile of health dissipates them. They grow weaker with every increase of physical strength, and when the time of executing them arrives, they are forgotten. Besides, if holiness could be acquired in a week or month, in what condition are those, who have neglected to seek it? Can they throw off all worldly cares, and give their whole souls to repentance? Have they nothing to distract their minds, and to make serious reflection doubly irksome? We think little of the prudence of him, who bestows no attention on his earthly affairs, but leaves them to be settled on his death bed, and must we not condemn the rashness, the sure folly of him, who defers his concerns with eternity to a death bed, who thinks he can then have time to look over all his past delinquencies, and atone for them by tears and prayers? Few *can* find salvation on the borders of futurity. It is offered in health and youth; if we neglect it then, we may vainly sigh for it in age and sickness. Still fewer have found it lingering in the dark valley of death. Remorse, and fear, and memory, dwell there, but pardon and hope must be sought elsewhere.

Collections.

Nature of Religion.

'Whatever definitions men have given of religion, I can find none so accurately descriptive of it as this,—that it is such a belief of the Bible as maintains a living influence on the heart. Men may speculate, criticise, dispute, doubt, or

believe the Bible. But the religious man is such, because he so believes it, as to carry habitually a practical sense of its truths on his mind.' *Cecil's Remains.*

Nature of Faith.

'Children are very early capable of impression. I imprinted on my daughter the *idea of faith* at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said,—"My dear, you have some pretty beads there."—"Yes, Papa!"—"and you seem to be vastly pleased with them."—"Yes, Papa!"—"Well now, throw them into the fire."—The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for so cruel a sacrifice. "Well, my dear, do as you please, but you know I never told you to do any thing, which I did not think would be good for you."—She looked at me a few moments longer, and then, summoning up all her fortitude,—her breast heaving with the effort,—she dashed them into the fire. "Well," said I, "there let them lie: you shall *hear more about them another time;* but say no more about them now." Some days after I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure, and set it before her. She burst into tears with ecstacy. "Those, my child," said I, "are your's; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But remember, my child, as long as you live, what *faith* is. I did all this to teach you the meaning of *faith.* You threw your beads away, when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing, that he says in his word.—Whether you understand it or not, have faith in Him, that He means it for your good."' *Ibid.*

Proselytism.

'A disinterested regard to truth should be, what it very seldom is, the most striking character in a Christian minister. His purpose should be to make proselytes to truth, and not to any thing, that may be particular in his views of it.

"Read *my books*," says one.—"No," says another, "*read mine*." And thus religion is taken up by piece-meal, and the mind is diverted from its true nature, by false associations. If the teacher, whom such a man has chosen for his oracle, disgrace religion by irreligious conduct, he stumbles. He stumbles because he has not been fixed upon the sole and immoveable basis of the religion of the Bible. The mind, well instructed in the scriptures, can bear to see even its spiritual father make shipwreck of the faith, and scandalize the Gospel: but will remain itself unmoved. The man is in possession of a treasure, which, if others are foolish enough to abandon, yet they cannot detract any thing from the value, attached to it in his esteem.' *Ibid.*

[In our last number we presented our readers with part of a correspondence between John Evelyn, Esq. and the celebrated Jeremy Taylor. It is not perhaps generally known, that this pious and eloquent prelate became obnoxious to the republican party during the period of Cromwell's usurpation, and was actually imprisoned in Chepstow Castle in 1656, on suspicion of having instigated an insurrection in favour of his exiled king Charles II, at Salisbury. It was with reference to this calamity, that his friend Evelyn, himself a zealous royalist and devoted admirer of Taylor, addressed to him the following letter.]

To Dr. Jeremy Taylor.

'The calamity, which lately arrived you, came to me so late, and with so much incertitude, during my long absence from these parts, that till my return and earnest inquiry, I could not be cured of my very great impatience to be satisfied concerning your condition. But so it pleased God, that when I had prepared to receive that sad news, and deplore your restraint, I was assured of your release and delivered of much sorrow. It were imprudent, and a character of much ignorance to inquire into the cause of any good man's sufferings in these sorrowful times; yet, if I have learnt it out, 'twas not of my curiosity, but the discourse of some, with whom I have had some habitudes since my coming home. I had read the preface long since, to your "*Golden Grove*;" (the title of a volume of Taylor's sermons)—and I remember, and infinitely justify, all you have there asserted. 'Tis

true valour to dare to be undone; and the consequent of truth hath ever been in danger of his teeth, and it is a blessing if men escape so in these days, when not the safeties only, but the souls of men are betrayed; whilst such as you are rendered criminal and suffer. But you, sir, who have furnished the world with so rare precepts against the efforts of all secular disasters whatsoever, could never be destitute of those consolations, which you have so piously and so charitably prescribed to others; yea, rather this has turned to our immense advantage, nor less to your glory, whilst men behold you living your own institutions, and preaching to us as effectually in your chains, as in the chair; in the prison as in the pulpit. For methinks, Sir, I hear you pronounce it, as indeed you act it,—

> Aude aliquid brevibus gyaris, et carcere dignum
> Si vis esse aliquis——

that so your example might shame such as betray any truth for fear of men, whose mission and commission is from God. You, sir, know in the general, and I must justify in particular with infinite cognition, the benefit I have received from the truths you have delivered. I have perused that excellent book of your's on the" One Thing Needful," to my very great satisfaction and direction; and do not doubt it shall in time gain upon all those exceptions, which I know you are not ignorant appear against it. 'Tis a great deal of courage, and a great deal of peril, even to attempt the assault of a danger so inveterate.

'False opinion knows no bottom, and reason and prescription meet in few instances; but certainly you greatly vindicate the divine goodness, which the ignorance of men and popular mistakes have so long charged with injustice. But, sir, you must expect with patience the event, and the fruits, you contend for; as it shall be my daily devotions for your success, who remain,

Rev. Sir, Yours, &c.'

From Dr. Taylor to John Evelyn Esq.

'Honoured and Dear Sir,—Not long after my coming from my prison, I met with your kind and friendly letters, of which I was very glad, not only because they were a testi-

mony of your kindness and affection to me, but that they gave me a most welcome account of your health, and (which now-a-days is a great matter) of your liberty, and of that progression in piety, in which I do greatly rejoice. But there could not be given to me a greater and more persuasive testimony of the reality of your piety and care, than that you pass to greater degrees of caution and the love of God. It is the work of your life, and I perceive, that you betake yourself heartily to it. The God of heaven and earth prosper you and accept you!

'I am well pleased, that you have read over my last book; and give God thanks, that I have reason to believe that it is accepted by God, and by some good men. As to the censure of unconsenting persons, I expected it, and hope that themselves will be their own reprovers; and truth will be assisted by God and shall prevail, when all noises and prejudices shall be ashamed. My comfort is, that I have the honour to be an advocate for God and goodness; and that the consequent of my doctrine is, that men may speak honour of God and meanly of themselves. I have also this week been preparing some papers, in which I make it appear, that the doctrine I have published, was taught by the Fathers within the first 400 years; and have vindicated it thus from novelty and singularity. But what I have already said, may, I hope, be sufficient to satisfy pious and prudent persons, who do not love to go *quà itur*, but *quà eundum est*.—Sir, you see what a good husband I am of my paper and ink, that I make so short returns to your most friendly letters. I pray be confident, that if there be any defect here, I will make it up in my prayers for you and in my great esteem of you, and my readiness to serve you with all the earnestness and powers of dear sir,

Your most affectionate friend,

Nov. 21, 1665. JER. TAYLOR.'

[It appears, that the following year (1656) Dr. Taylor had again incurred suspicion, and had been committed prisoner to the Tower, for setting the picture of Christ praying, as a frontispiece to his Book of Prayers, contrary to an act, just then passed against 'all Popish and scandalous pictures, as they were called.' It will be remembered, that this was the period, when the church of Eng-

land, with her temporal head, had 'fled into the wilderness,' and episcopacy was regarded by the republican dissenters of the day, as an abomination. It was to intercede for his friend in prison, that Mr. Evelyn addressed the following letter]

To the Lieutenant of the Tower.

Sir,—I should begin with the greater apology for this address, did not the consideration of your great employments and my fears to importune them, carry with them an excuse, which I have hope to believe you will readily admit. But as it is an errour to be troublesome to great persons upon trifling affairs, so it were no less a crime to be silent on an occasion wherein I may do an act of charity and reconcile a person to your good opinion, who has deserved so well, and who, I think, is so innocent. Sir, I speak in behalf of Dr. Taylor, of whom, I understand, you have conceived some displeasure for the mistake of his printer; and the readiest way I can think of, to do him honour, and to bring him into esteem with you, is to beg of you, that you will please to give him leave to wait upon you, that you may learn from his own mouth, as the world has already done by his writings, how averse he is from any thing, that he may be charged withal to his prejudice, and how great an adversary he has ever been to the Popish religion, against which he has employed his pen so signally, and with so much success. And when, by this favour, you shall have done justice to all interests, I am not without fair hopes, that I shall have mutually obliged you both, by doing my endeavour to serve my worthy and pious friend, and by bringing so innocent and deserving a person into your protection; who am Yours, &c.

Greenwich, 14 *Jan.* 1656. J. Evelyn.

Poetry.

ELYSIUM.

BY MRS. HEMANS.

'In the Elysium of the ancients, we find none but heroes and persons who had either been fortunate or distinguished on earth; the children, and apparently the slaves and lower classes, that is to say, Poverty, Misfortune, and Innocence, were banished to the infernal regions.'

CHATEAUBRIAND, *Génie du Christianisme.*

FAIR wert thou, in the dreams
Of elder time, thou land of glorious flowers,
And summer-winds, and low-ton'd silvery streams,
Dim with the shadows of thy laurel-bowers!
Where, as they pass'd, bright hours
Left no faint sense of parting, such as clings
To earthly love, and joy in loveliest things!

Fair wert thou, with the light
On thy blue hills and sleepy waters cast,
From purple skies ne'er deepening into night,
Yet soft, as if each moment were their last
Of glory, fading fast
Along the mountains!—but *thy* golden day
Was not as those that warn us of decay.

And ever, through thy shades,
A swell of deep Eolian sound went by,
From fountain-voices in their secret glades,
And low reed-whispers, making sweet reply
To summer's breezy sigh!
And young leaves trembling to the wind's light breath,
Which ne'er had touch'd them with a hue of death!

And the transparent sky
Rung as a dome, all thrilling to the strain
Of harps that, midst the woods, made harmony
Solemn and sweet; yet troubling not the brain
With dreams and yearnings vain,
And dim remembrances, that still draw birth
From the bewildering musick of the earth.

And who, with silent tread,
Mov'd o'er the plains of waving Asphodel?
Who, of the hosts, the night-o'erpeopling dead,

Amidst the shadowy amaranth-bowers might dwell,
And listen to the swell
Of those majestick hymn-notes, and inhale
The spirit wandering in th' immortal gale ?

They of the sword, whose praise,
With the bright wine at nations' feasts, went round !
They of the lyre, whose unforgotten lays
On the morn's wing had sent their mighty sound,
And in all regions found
Their echoes midst the mountains !—and become
In man's deep heart, as voices of his home !

They of the daring thought !
Daring and powerful, yet to dust allied ;
Whose flights thro' stars, and seas, and depths had sought
The soul's far birth-place—but without a guide !
Sages and seers, who died,
And left the world their high mysterious dreams,
Born midst the olive-woods, by Grecian streams.

But they, of whose abode
Midst her green valleys earth retain'd no trace,
Save a flower springing from their burial-sod,
A shade of sadness on some kindred face,
A void and silent place
In some sweet home ;—thou hadst no wreaths for these,
Thou sunny land ! with all thy deathless trees.

The peasant, at his door
Might sink to die, when vintage-feasts were spread,
And songs on every wind !—From *thy* bright shore
No lovelier vision floated round his head ;
Thou wert for nobler dead !
He heard the bounding steps which round him fell,
And sigh'd to bid the festal sun farewell !

The slave, whose very tears
Were a forbidden luxury, and whose breast
Shut up the woes and burning thoughts of years,
As in the ashes of an urn compress'd ;
—*He* might not be thy guest !
No gentle breathings from thy distant sky
Came o'er *his* path, and whisper'd 'Liberty !'

Calm, on its leaf-strewn bier,
Unlike a gift of nature to decay,
Too rose-like still, too beautiful, too dear,
The child at rest before its mother lay;
E'en so to pass away,
With its bright smile!—Elysium! what wert *thou*,
To her, who wept o'er that young slumberer's brow?

Thou hadst no home, green land!
For the fair creature from her bosom gone,
With life's first flowers just opening in her hand,
And all the lovely thoughts and dreams unknown,
Which in its clear eye shone
Like the spring's wakening!—But that light was past—
—Where went the dew-drop, swept before the blast?

Not where thy soft winds play'd,
Not where thy waters lay in glassy sleep!——
Fade, with thy bowers, thou land of visions, fade!
From thee no voice came o'er the gloomy deep,
And bade man cease to weep!
Fade, with the amaranth-plain, the myrtle-grove,
Which could not yield one hope to sorrowing love!

For the most lov'd are they,
Of whom Fame speaks not with her clarion-voice
In regal halls!—the shades o'erhang their way,
The vale, with its deep fountains, is their choice,
And gentle hearts rejoice
Around their steps!—till silently they die,
As a stream shrinks from summer's burning eye.

And the world knows not then,
Not then, nor ever, what pure thoughts are fled!
Yet these are they, that on the souls of men
Come back, when night her folding veil hath spread,
The long-remember'd dead!
But not with *thee* might aught save Glory dwell—
—Fade, fade away, thou shore of Asphodel!

Review.

Art. VIII.—*The Duties of Consolation, and the Rites and Customs appropriate to Mourning.* New-Bedford, 1825. pp. 16. A. Gerrish, jr.

We are desirous of doing something to second the suggestions of this sensible little publication. It contains opinions and reasonings, which seem to us highly interesting in themselves, and calculated to be greatly useful. That it will do any thing to change the customs to which it refers, or in any considerable measure to affect publick sentiment in relation to them, we cannot reasonably expect. For nothing is so obstinate as the long established customs of society, in matters of this kind. Fashion, which is so everlastingly mutable in trifles, becomes permanent here, and makes the wisest her unresisting slaves. It seems to many persons little short of sacrilege, to question the propriety of what the world has sanctioned for ages, or to propose the abolishing of those outward signs of respect for the dead, which all nations have made it a study to exhibit. And yet, as they had their origin in a state of barbarism, and have been generally far most imposing and excessive among semi-barbarous people ; we cannot be without the hope, that the opinions of civilized nations may be gradually enlightened, and the prescriptive standard of fashion be at length changed for that of reason and truth.

The pamphlet before us draws our attention to two points in relation to the subject of affliction and mourning. We shall do little more than follow the same train of remark. And concerning the first point, which has regard to the manner and spirit in which the duties of consolation may be discharged ; we enter fully and most heartily into the views of the writer. His hints are few, but they are powerful. They would do away that forwardness and loquacity of comforters, which is sometimes a greater burden than the sorrow itself. They would leave the pious office of consolation to near and confidential friends, from whom a few words of tenderness and sympathy are more soothing, than all the

long and formal harangues of those, who crowd to the house of sorrow, and talk because they think they must. There is a prevalent mistake in this matter. We feel strong sympathy in a neighbour's sorrow, and would do all in our power to relieve it. Our own heart prompts to it, and our religion enjoins it. We go, therefore, hastily to the sufferer, and pour out our whole stock of religious instructions and trite aphorisms, and think to drive away sorrow and bring in peace, by our much talking. The unhappy mourner is thus beset and thronged by one after another, who harass by their importunity, leave no time for his mind to become settled and calm, no leisure for that quiet and solitary devotion, which is the best of all comforters, and are thus likely to produce weariness and numbness of spirit, rather than the peace of thoughtful resignation. All this proceeds from a sad mistake, and is as ineffective to the purpose as it is common. The house of mourning is no place for any but intimate and near friends. The office of consolation is not for the indifferent and the stranger, but for those whose friendship and piety give them ready access to the troubled heart. And even such, if they would not irritate rather than heal the wound, must address themselves to it, says our author, with great discretion and delicacy, and with tender and respectful piety.

'It is indeed a part of the discernment and delicacy that are required on these occasions, to remember that all human consolation is feeble, to be modest and unobtrusive, to refrain, in many cases, from the formal undertaking to console the sorrow, that must have way and perhaps ought to be indulged; to *yield* for a while to the grief of the afflicted, to share rather than to check or blame it, and by assiduity rather than officiousness, by gentleness rather than loquacity, by the indirect influence of our presence and sympathy to soothe, though we cannot assuage the bitterness of grief.

'True sympathy is *respectful*. There is nothing more venerable, in its estimation, than genuine grief—there is nothing more holy than unaffected sorrow. It is touched with awe as it enters the house of affliction, and its words are few. With the mourner, it sits down in silence, or uses the gentlest utterance of kindness. It feels instinctively, that all noise and bustle should shrink away from the presence of bereavement. True sympathy will also show a considerate respect for grief, by not urging unseasonably the topicks of religious instruction. There comes a time, indeed, when they should be brought forward and applied with godly simplicity

and faithfulness. But in the first rush and bursting of grief, the mind is not prepared for them; it is either too much occupied or too much overcome to give them admission.'

'And if there is ever a time when cold and formal phrases of piety, dealt out as words of course, are intolerable, it must be when they are addressed to a mind, that is alive with all the sensitiveness of grief. The sympathy that is fit and useful, then, needs to be tenderly pious; the themes, the consolations, the hopes of piety must not be strange to it; the fortitude and reliance of piety must not be wanting to it, amidst these scenes that shake to their foundation all earthly hopes.' pp. 2—5.

To the external symbols and ceremonies of mourning, the writer makes several objections, under his second division. The first mentioned, is that of wearing mourning apparel.

'The truth is, these trappings of grief seem to me indifferent and childish, where there *is* real grief; and where there is not, they are a mockery. If the mourning garb were of a coarser texture, like the ancient *sackcloth*, there might be something perhaps to plead for its intrinsick fitness; but as it is, it differs from another garb only in colour, and gratifies the pride of appearance, the love of dress, scarcely less than any other apparel.

'But the principal objections against the custom of wearing mourning apparel, are, that it is useless, inconvenient, and expensive. For, what use does it serve? To remind me that I am in affliction? I do not need any such memento. To point me out to others as a mourner? I do not wish to be so pointed out. Shall the sable garb be adopted then, because it is grateful to my feelings—because it is a kind of solace to me? I can gain no consolation from it.

'If, then, the custom is useless, it is still more objectionable, on account of the inconvenience and expense. It is inconvenient, because it throws the care of purchasing and making clothes, upon a family, at the very moment, when on every account, it most needs seclusion and quietness,—when, worn out with care and watching and sorrow, it needs retirement and relief. That the expense presses heavily upon the poor, is a matter very well known, and I believe, generally regretted. If, then, there is a custom in the community, which is no real benefit, and is a real burden, it would seem a clear inference that it ought to be discouraged. If there be any who fear that they shall be too soon forgotten among men, when they are gone, let them be reminded that it depends upon themselves, not upon the habiliments of their friends; upon their character, not upon their obsequies, whether they shall be remembered. "The memorial of virtue," saith the Wisdom of Solomon,

"is immortal. When it is present, men take example of it; and when it is gone, they desire it; it weareth a crown, and triumpheth forever." ' pp. 6, 7.

The argument on this point is forcible and just, commending itself to every man's sober sense and deliberate conviction. It may be said, indeed, that while any one is pleased with the thought, that he bears with him, in his mourning habit, a constant remembrance of a departed friend, which reminds both himself and others, that his affection is not forgotten,—the indulgence is innocent, perhaps salutary. As to the abuse of these external symbols, by those who comply with custom but are not mourners at heart,—it is disgusting and revolting; yet, in truth, it does no harm, further than to give another proof, that the best and most innocent things are liable to the most unhappy abuse. When, however, we have made the exception of this one class, which is probably not a very large one, we find that the great majority are injured, rather than benefited, by the custom in question. In every case where there is a numerous family connexion, it is clear, that a large proportion are mourners only in form; and is not the equivocation of dress in some sense a moral equivocation? Is not every thing, done or said merely for form's sake, an injury to the moral sensibility, especially in a case of great solemnity? They may not, indeed, think of the matter at all in this light, or give any interpretation to this act; but is not this temptation to do a serious and significant act thoughtlessly, the occasion of great evil? May it not extend to other cases, if allowed in one? May we not possibly trace to this, among other causes, the strange insensibility which prevails to the most striking and meaning forms of religion?

But to pass by this hint,—which, to pursue it properly, would require a pamphlet by itself,—other evils grow out of it, sufficiently great to prove the inexpediency of continuing this custom. Its needless expensiveness is an objection,—a consideration which has much to do with the comfort of life, and not a little with its morality. In many circles, indeed, this is a matter of trifling moment; but far otherwise with the majority. And why in any case, should a family, in all its branches, at the house of heavy bereavement, be distracted and hurried with the preparations of dress, and the gloomy chamber of death be turned into a busy workshop, and made

to resound with the shocking frivolity of talk about mourning ornaments and becoming weeds? Why should the soul, which God has called to prayer, be summoned away to these unnecessary thoughts about the body? Why should the profitable meditation on death and eternity be interrupted,—when, perhaps, it was just beginning to work the regeneration of the immortal spirit—by these ill-timed services for time and fashion? These questions belong to all cases; there are others in which we should ask further, why to the load of grief should be added that of debt? When the worthy man, whose utmost industry in his calling but affords a decent competence, has been bowed down by the stroke of God's afflictive providence, why should there be added to this trouble a sudden expense, which shall straiten and harass him for years,—which shall fill him with such anxiety to pay his debt, that he loses all the profit of the affliction, and its whole purpose to his soul is defeated. The custom goes down to the poorest in society; and they must beg or borrow 'respectable mourning,' who are in the extremity of want; who need, greatly and pressingly, both the instructions and consolations of affliction, but are rendered unable to receive either, by having all their time, care, and ingenuity, absorbed in the search after, and the talking about, crape veils and new shoes; whereby their vanity, perhaps, is fed, while their graces are unimproved. It is, indeed, a general objection to this custom, that it tends to promote a foolish and extravagant vanity. That most ridiculous of all classes of pride, the pride of personal appearance, is nourished by it. The gracefulness of costume gives a complacency, which stills the sobs, that ought to have been hushed by religion; and many, who under other circumstances, might have been thinking of serious things, are tempted to think only of themselves.

There is great objection, on this ground, to ever putting a mourning dress upon children. It is to them but a new dress, with an extraordinary opportunity to exhibit it; and they generally hear so much about its being 'becoming,' that they very naturally think its exhibition to be one chief object. And why should we thus turn an opportunity for the most useful impressions, into an occasion for cherishing a pernicious vanity? A child's grief at longest, is short; why hasten its removal by this needless display of unaccustomed

garments, which it can look upon only as new finery? Why turn the little one's thoughts from its mother's love, and its mother's coffin, to look around for admiration at its new apparel? We would protest, in strong terms, against this idle and preposterous custom. It can do no possible good, it certainly does harm. It is bad enough to train up our children to vanity in the ball-room, and at the tea party; let us cease to profane our funerals to the same purpose. It is disgusting enough to observe the conscious look of gratified self-love, with which little girls and boys wear their new dresses of scarlet, and white, and purple; but to see their melancholy weeds worn with the same air, and displayed for admiration,—there are no words to express the sense of revolting; and one would suppose the very possibility of such a scene, would be sufficient to prevent any friend from ever corrupting, in this way, the simplicity of childhood.

We beg that in these remarks, and in all which we make upon these subjects, we may not be misunderstood. We speak freely, but would not needlessly wound any one's feelings. We know that we are upon a delicate topick, and that many in the tenderness of their grief, would receive a proposal to lay by their mourning, or even to refuse it to their children, as a proposal to insult the memory of the dead, and profane the place of their rest. They are influenced by universal example, and with the best and purest feelings hold this usage sacred. We would not treat their feelings or their conduct with other than sincerest respect. It is not against them that our remarks are directed; and if the time could ever come, when none such should be among the recently bereaved, we would hold our peace for their sakes till that day. But sacred as their feelings are, he who considers the matter without prejudice, will see that they are founded on notions and customs, which cannot be defended, and which, however innocent to many, are to many also mischievous. These mischiefs we would expose; and though we do it with the apprehension, that we may wound some spirits, which we would rather soothe, we are at the same time encouraged by the persuasion, that 'if their early impressions are against us, the natural sentiments of all are in our favour.' It is the prevalence of these 'natural sentiments,' that we desire. If

they could be restored, we should think much gained to the cause of religion, and to the true consolation of the troubled.

The next custom, on which our author remarks, is that of publickly asking the prayers of the congregation for the afflicted, by name. This, he contends, is useless, since the afflicted are always remembered of course in the prayers of God's house, and would be so peculiarly, when the minister should know of cases, which peculiarly demand it. He thinks it worse than useless,—oftentimes a mere form,—embarrassing to the mourners, and wearisome to the congregation, and not seldom perplexing to the minister.

There undoubtedly is ground for these objections; but they seem to be directed against the abuse of what in itself is a laudable expression of religious feeling. 'Properly viewed,' some one has said, 'notes are requests of one in a religious fraternity for the intercessions of the rest, and may be, and I hope are, made a help to piety and brotherly love.' They are sometimes merely formal, and offered by those who never come to church for any other purpose than to offer them; and they are sometimes tediously dwelt upon in a too particular and prolix enumeration in the prayer. But have we not reason to think that the great majority present them from a sense of religious duty, and with a religious sentiment? Do they not, on account of them, take a deeper interest in the devotion of the sanctuary, and esteem themselves more responsible for their attention to that service? And since all are more affected by what is direct and personal, than by what is general and abstract, may we not suppose that the congregation, especially friends, will join with stronger devotion in those supplications, which concern individuals, than in the unapplied intercessions for the sons and daughters of affliction? It seems to be an evidence of this, that the congregation is perceptibly hushed to a profounder stillness at this portion of the service. Devout and benevolent emotions may in this way be excited and cherished, which otherwise might not have existed. We should be slow therefore to abolish a custom, notwithstanding its acknowledged inconveniences, which yet is associated with long established sentiments of piety, and which unquestionably ministers to the spiritual peace and improvement of many. We feel the force of objections; and yet should be

unwilling to lose one of the few forms, which exist amongst us, of a personal acknowledgment of dependance on God and religious obligation.

The writer next adverts to the custom of preaching funeral sermons,—a custom, which we believe is disappearing, and which it is astonishing should have existed so long and so generally; though the circumstances of our early ancestors are rightly said by our author, to account satisfactorily for its introduction. Some ministers have been in the habit of writing occasional sermons on account of every death among their people; and what has been the consequence?

'These discourses, where they are frequent and common, do become intolerably tedious to the people who hear them. I have formerly had some opportunities for observation, and I never have known any congregations in which the subject of death was so utterly wearisome, nor any assemblies over which it spread such a lethargick dulness, as those, which are frequently called to listen to funeral addresses and funeral sermons. The truth is, that the topicks of the preacher,—unless he resorts to giving the characters of the deceased, a resort not to be thought of,—the topicks of the preacher on these occasions are very few; and solemn as they are, they may be,—they must be worn out by constant repetition. And the solemnity and importance of the subjects in question, make this result all the more lamentable.' p. 11.

We should say with our author, that the giving of characters is a 'resort not to be thought of.' But in fact it has been thought of but too often. It has been with some preachers a habit. The consequences have been such as might be expected. Something must be said of every adult who has died; and in care to avoid wounding the feelings of bereaved friends, that something must be favourable and kind. Thus the dignity, and not seldom the veracity of the pulpit has been sacrificed, and the voice of human adulation and indiscriminate eulogy been suffered to profane that holy place, which should be sacred to virtue and truth. And after all, as many mourning friends have been offended and scandalized, as have been gratified or improved. We think that the characters of the deceased should be most rarely touched in a sermon. A minister is of all men the least likely to know the true character, or at any rate the whole character, of his parishioners; and in his honest friendship may eulogize those who deserve no praise, and, through mere ignorance of what

every body knows but himself, be thought to prostitute his pulpit to worldly purposes, or from unworthy motives. There are some rare cases in which eminent excellence should be praised,—better among the obscure, than among the elevated and affluent. It is well to avoid the appearance of evil. It is well to throw off the reproach from Christ's ministers of courting the worldly and great. We think that there is danper of errour too in sermons at the funeral of ministers. Why should they always be panegyrical of the dead? Why not rather admonitory to the living? Why should preachers be forever found pouring out praises at the tombs of their brethren?

We recommend the following paragraph to the most attentive consideration of ministers, and to the candid perusal of people. It contains the substance of the maxims which should guide all preachers in their ordinary duties, so far as relates to the present subject.

'The most unexceptionable rule for a clergyman, if I might be permitted to suggest one, would seem to be this;—to take into the account the cases of affliction in his parish, as he does other circumstances, and to let them, in common with others, guide his preaching. He may be sure, that the most of his hearers, unless under the influence of strong prejudices, do not wish to be *noticed* by a sermon especially adapted to their case. The subjects of frailty and death, of affliction and bereavement, will of course have an important place in his instructions and exhortations. He will consider it as a part of his office to comfort and to profit those that mourn. He will often introduce reflections for these purposes, incidentally,—and sometimes in full discourses. He will see the propriety and feel the desire of doing this, soon after any instance or instances of mortality, that may call any of the congregation to mourning and sorrow. When an afflicted family enters the sanctuary for the first time after their bereavement, he will naturally wish, though he may not always be able to gratify his feelings, to introduce some subject of discourse, which will be grateful and consoling, or profitable to them. And many in affliction will perceive this to be a more delicate and truly kind attention to them, than any more direct and formal notice.—The general practice here recommended will save a clergyman from many suspicions and jealousies of those around him, the bereaved from many pains and agitations, and the body of the congregation from much weariness and dissatisfaction in divine service. Death will be a more solemn subject; while with the parade and the declamation, will pass

away a portion of the stupid unconcern and morbid superstition that now attaches to it.' pp. 11, 12.

Concerning 'the mode of celebrating funerals,' our author has said a few things, to which we feel inclined to offer some slight objections, while we fully acknowledge the justice of his general remarks. He speaks most particularly of the inexpediency of making long addresses at the house of mourning, and makes the following observations, which we earnestly wish might be pondered and felt in all their power, by those who fancy that a minister neither sympathizes with sorrow, nor cares for souls, because he is silent,—when his silence in truth may proceed from the very opposite cause. A man who is cold and at ease, may easily make a formal harangue. Deep feeling may render him dumb. But our author says it better than we can.

'Besides, how feeble are all such exhortations, compared with the actual scene! Why should we not sometimes pause, and listen to the voice of God? When he sends death among us, it becomes us in the presence of such a teacher to be silent and thoughtful, or to break the stillness of the house into which death has entered, only with the voice of supplication. We want not then, to hear the harangue of a feeble man, when the presence of the dead fills us with awe beyond all that man can awaken. It is true, we must be allowed to have our different impressions; and taking this liberty, I must acknowledge that I can enter into the feelings of a clergyman, who finds himself almost unable to open his lips amidst these solemnities, while the sighs of affliction reach his ear, and the remains of mortality are before him, and it seems as if the sense of mortal infirmity must press upon every heart. I have felt as if no words could find utterance but the words of prayer,—none but the cry of our weakness to Almighty God, but the supplication of the frail and the dying to the Father of life.' p. 13.

We think it is stated too strongly in the paragraph following this, that the only valuable purpose for which we visit the house of mourning is to comfort the afflicted, and that there is something of selfishness in going for our own improvement. Not to dwell upon this, however, we must be permitted to present to our readers one further extract, with the strong feeling and truth of which we wish they might be deeply impressed. After saying, that 'we go to the house of affliction to testify our respect and sympathy, to comfort those who mourn;' he proceeds:

'And yet one cannot but observe how little this great leading object is kept in view in the funeral customs that prevail generally throughout New-England. I desire that they may be surveyed, for one moment, in this light. On the even of death,—at a time when the mind and body are prostrated with the burden that is laid on them, when the feelings demand seclusion, and stillness, and freedom from all care and disturbance,—at such a time, it is, that there commences a scene of labour, toil and confusion;—mourning apparel is to be made; and the dwelling, that should be still and solemn, is to be prepared for an assembly, and crowd, such as it never witnesses on any other occasion, and such as really conduces to no purpose either of consolation or improvement. At length, the hour of funeral rites arrives; long services are held in the presence of those who are already exhausted and overcome with their sufferings; perhaps, they are addressed with many representations of the greatness of their calamity; they are told that they will never see their friends more; they are agonized with full and particular descriptions of their loss, or are told that they must submit and bow to the dispensation, though they are already smitten to the dust: and, then, as if to consummate their anguish, there is a scene witnessed,—of which I scarcely know in what terms to speak:—if there ever is a time when we should wish to be alone, or only in the presence of the most intimate friends, it is when we take leave of the remains of what is dearest on earth; when we look for the last time and shed the last tears on the forms of those that we have loved. And yet these sacred yearnings of bereaved affection are made a ceremony and a spectacle for the world to gaze upon!' p. 15.

The great cause of all these painful and strange usages, is to be found in the custom of publick burials, at which friends, relations, and neighbours are expected to attend. All the rest will fall, when this shall have been abolished. We should regard the abolition of this as the beginning of a most important reformation; and we think that signal gratitude is due to those consistent and independent men, who have done so much in this city to introduce private funerals. We trust that the custom will by and bye become universal, and that the house of mourning will cease to be made common to the intrusion of all, and thrown open to the bustle and disturbance of a mixed multitude. We trust that it will ere long be considered as a sacred retreat,—where tears may be shed and friends commune, without interruption or restraint; and from which the bereaved may follow their beloved, in company with the few who truly sympathize, un-

oppressed by the heartless gaze and rude voices of the many, who come together without care for the dead or tenderness for the living.

We do not know of one good effect of publick funerals, which can avail any thing to compensate for the evil they do by distressing the mourners, and hardening the publick heart. That they distress the mourners, who does not at once perceive? For is it not 'to invade the silence and disturb the tranquillity of sorrow, and lay burdens on its weakness and exhaustion?' That they harden the publick heart, who can doubt that has witnessed that most heartless and unfeeling of all spectacles, a publick funeral in a populous city? Even those who attend from personal or official regard, are too ready in the crowd and parade to think and speak of any subject rather than the occasion, or the topicks which it might be supposed to suggest. They attend with the same feelings with which they attend any other crowd or spectacle. The multitude also, with the same feelings, throngs the procession; and women and children gaze at the splendid array and funereal decorations, with no more melancholy than they look upon the triumphant march of the fourth of July procession. It is most evident to all who have mingled in the scene. And what is the consequence? Men learn to think of death and its solemn associations with a brutal indifference and 'stupid unconcern.' The moral influence is injurious. The feelings are rendered hard and callous. Death ceases to be that stern monitor and powerful teacher that he was designed to be, and his most eloquent appeals address themselves to minds, which habit has hardened, and serve only to harden them the more.

What is thus true to the full extent of the large parades, with which publick personages are attended to the tomb, is equally true to a certain extent of the publick funerals of private individuals. Their moral impression is bad. Men return from them less affected than when they went. They talk over the news of the day, and indulge their worldly speculations, in the very presence of the cold body of their departed fellow mortal; and they converse, sometimes not in whispers, as they walk in the procession, of those ordinary concerns, the thought of which death and the grave ought to have banished for a while. These things are so,—they will

be so,—and what can compensate for the moral sensibility which is thus destroyed? for the triumph of worldliness and selfishness, over the lessons of mortality and the warnings of God, which is thus promoted?—The evil does not end here. One might expect that the near mourners, the most deeply afflicted, would be interrupted by no wrong feelings, though they might be harassed by the presence of the throng. But, alas, it is not so. There is an order to be observed, and a precedency to be given, and the jealous spirit of place and priority comes in to agitate and inflame those bosoms, which are yet heaving with the sobs of grief. How often are affronts given and received at the burial of friends! How many bitter words are uttered, how many hard thoughts and revengeful passions indulged, how many irreconcilable enmities made! This jealousy, also, takes another and still more unhappy turn. The minister is watched to see that he does due honour to the deceased, and takes sufficient notice of the relatives. This would not be, if it were all in private. But now it is a publick exhibition; and what should be listened to, as the most solemn of all services—the humble supplication of the dying in the presence of the dead,—is too often turned into an occasion of vainglorying and self-importance; followed by ill-natured remarks on the omissions of the minister, or loud commendations of his performance, equally disgusting and profane. And all this followed by much gossip, which may well be expected to do away whatever serious impression may have been made.

But enough of this; we are glad to quit the ungrateful theme. The evils which exist are great and trying, and they ought to be cured. Feeling them as we do, we were not willing to pass by so favourable an opportunity to say a few hasty words on the subject, and to recommend this little work to serious perusal. We trust that it will lead many to think, and we hope that those who think, will act. Let them begin by striking at the root of the evil, in relieving themselves from the pain and burden of publick funerals. And further,—to conclude with the words of the publication before us,—

'If any one is persuaded of the inexpediency of wearing mourning apparel, if he knows that the poor are often brought to distress by this expense, and sometimes to the debtors' prison, he ought,

except in extraordinary circumstances, to lend his example to the suppression of this custom; and further—if any one shrinks from long funeral services and funeral sermons, let him propose to his minister to forego these customary marks of publick attention, and I am satisfied that in most cases, his proposal will be heartily accepted and commended. The bonds of custom are strong, but they are not too strong for good sense and the power of conscience to break asunder.'

ART. IX.—*Proofs that the Common Theories and Modes of Reasoning respecting the Depravity of Mankind, exhibit it as a Physical Attribute; with a View of the Scriptural Doctrine relative to the Nature and Character of Man, as a Moral Agent.* New York, 1824.

2. *Views of Theology. No. III. President Edwards' Doctrine of Original Sin, the Doctrine of Physical Depravity.* New York, 1825.

THESE two pamphlets are the first and third in a series, now issuing from the New York press, under the general title of 'Views of Theology.' We are wholly ignorant of their author, even of his name; but should judge, from the language, which he uses on some subjects, that he must be a disciple of the old Arminian school. However this may be, it is certain, that the pamphlets in question have been strangely overlooked and neglected, in this quarter, considering their great merit; and we sincerely hope, that the notice, which we are about to take of them, may do something to extend their circulation.

It will be seen from the titlepages, that their object is the same, in effect, with that, which has been repeatedly brought before our readers; especially in Professor Norton's Views of Calvinism. We are glad to meet with so able an ally in so good a cause, and the more so that he is not a Unitarian; as it proves, that Christians of other denominations, whose minds cannot be suspected of the same biasses, are beginning to regard, as we do, the distinguishing doctrines of reputed orthodoxy. It proves that all, who are not bound to this system by interest or prejudice, though viewing it from a

great variety of positions, and under a great variety of aspects, do yet entertain but one opinion of it. We are glad, also, of an occasion for recurring to this subject, as we believe the time has come, when to induce men to abandon Calvinism, little more is necessary, than to make them acquainted with what Calvinism is. Of the multitudes, who have lived and died, supposing themselves Calvinists, how many would have revolted at the system they were understood to hold, had they taken the trouble to consider the meaning of the words put into their mouths by their spiritual guides?

The first of the pamphlets, mentioned above, begins with our author's 'Proofs, that the common Theories and Modes of Reasoning respecting the Depravity of Mankind exhibit it as a Physical Attribute.' These he gives in large and numerous citations from the most approved orthodox writers, ancient and modern; and some idea may be formed of the manner, in which this fair and able exposition is conducted, from the concluding paragraph, which contains a summary of the whole.

'Such are some of the modes in which, it is believed, the doctrine of a physical depravity is taught. It is now time to pause, and cast the eye back over the ground which has been traversed, and collect the result. It has been seen, that the depravity of mankind is represented as an attribute of nature, in distinction from actions; as existing in the mind antecedently to its exercising any actions; and as being the cause that all its moral exercises are sinful,—as being conveyed from parents to children by propagation, in the same manner as other constitutional properties; as consisting in a want of adaptation in the powers of the soul to that class of exercises, which are morally excellent; and consequently, as being such, that it renders men utterly incapable of holiness; such that no moral influence has any power or tendency to lead them to it; and finally such, that it is by producing a change in their physical constitution, that the Spirit of God fits them for acting in conformity to the divine will. What then is the result? Can any doubt remain that those who make these representations, inculcate the existence of a *physical* depravity? Can it be, after all this, that the idea that such a doctrine is taught is a mere allusion?—a gratuitous freak of the imagination? What can be required to make out a demonstration that such a doctrine is inculcated? Declarations,—which according to the just meaning of language, *must* denote such a doctrine? The passages quoted contain an abundance of such. Formal definitions,—which if any

regard is had to the proper force of their terms, to the great principles on which they rest, or to the results which they authorize, *cut off the possibility* of their involving any other meaning? The reader has been presented with a multiplicity of such. Arguments,—whose whole *force* and *propriety* depend on the *existence* of such a depravity? Such is the character of the great mass of the reasoning, which has been employed on the subject by the theological world, for nearly three hundred years, to say nothing of what prevailed antecedently?' pp. 40, 41.

Then follow our author's objections to the doctrine of a physical depravity, as taught by the orthodox; and afterwards his own views on the subject in discussion, of which we shall say nothing here, as we shall have occasion to revert to them in the sequel.

The remaining pamphlet is wholly occupied by an ingenious, lucid, and in our view perfectly satisfactory argument, to prove that the doctrine of Physical Depravity, which he had before shown to be taught by the orthodox writers generally, is also advanced and defended in Edwards' celebrated treatise on Original Sin. He was induced to undertake this in refutation of an article on this subject, which appeared in the Christian Spectator for November last, over the signature of T. R.—a paper to which we may have occasion to refer frequently as we proceed. We shall now aim to give as clear and succinct an account, as possible, of the argument in this pamphlet, dwelling and enlarging only on those points, which have been contested and denied by late writers, and especially by the conductors of the journal just named. Our author justly observes;

'The inquiry respecting Edwards' views on that topick—[the doctrine of a physical depravity] in which his philosophy as well as theology is deeply concerned, were highly interesting, if contemplated in no other reference than to his distinguished talents and reputation; but is rendered by recent controversy, and by its bearing on the theology of the present day, of uncommon consequence, and seems destined by the decisions in which it shall terminate to exert an important influence on the interests of religion. The doctrine of Edwards,—whatever it may be thought to be,—is undoubtedly, in its most essential features, still generally held by the clergy and churches. The controversy respecting it is consequently scarcely less concerned with their doctrine than his, and the judgment which shall be generally formed in regard to

its truth or erroneousness must necessarily go far toward determining whether it shall continue to be held and inculcated as the doctrine of Revelation, or yield to the prevalence of other and essentially different views. It claims therefore, and must, it is believed, sooner or later engage the attention of the religious publick, and merits the most serious, enlightened, and impartial consideration.' pp. 3, 4.

To the same effect, also, the writer in the Christian Spectator; 'It must be confessed,' says he, 'that the work of Edwards has been held in such high repute by this class of Christians, [the orthodox] and has been so often appealed to by them as a triumphant defence of their opinions, that the point at issue chiefly depends on what is the real doctrine maintained in this celebrated treatise.'*

It adds further to the interest and importance of this discussion, that it turns on a question, which is confessedly a vital question. If it can be shown, that the doctrine of physical depravity is a part of Calvinism, we presume that most, if not all, of the respectable modern advocates of that system will acknowledge, that the controversy is at an end.

The writer in the Christian Spectator says, in immediate connexion with the passage last quoted; 'The doctrine of Physical Depravity, I understand to be this; *that there is concreated with man a substantial property or attribute of his nature, which is in itself sinful, and deserving punishment.*' Substantially the same definition is also given by our author;

'A physical depravity of the soul is of course a physical attribute, a created attribute of its substance, inhering in, and contributing to make up its nature and constitute it what it is, and is as distinct, therefore, from all its operations and all external relations, circumstances, and objects, as is the soul itself, and as independent of all those operations and objects for its existence and nature.

'The physical depravity predicated of the soul consists, according to the lowest representation of it, in the soul's being of such a nature that it is wholly adapted and prone to sin, in such a manner that its own constitution and attributes necessarily cause it to sin in all its moral actions, and render it incompetent to exert any other kind of agency. In addition however to this, it is perhaps always implied, and Edwards and many others, especially of those who preceded him, expressly represent that it is *sinful* in being of

*Christian Spectator, Vol. VI. 567.

such a nature and *deserving of punishment*, in the same sense as it is for exerting sinful actions; and the doctrine will in the present discussion be considered as including this representation.' p. 6.

That Edwards taught this doctrine, or any thing like it, the writer in the Christian Spectator resolutely denies; affirming that the whole object of that distinguished controvertist in his treatise on Original Sin, was to establish this simple proposition, 'That there is "*something concerned in bringing sin to pass*, which is the foundation of its constancy, or strong prevailing probability, but which is still *not an essential attribute of man's nature*,"—so that "it is perfectly consistent with *his* notion of tendency to sin, that it should depend on man's external circumstances, and wholly cease by a change in these circumstances."'* Just the reverse of this is, however, proved to be the fact, in the pamphlet before us; in which Edwards is shown to exhibit the original sin he ascribes to mankind as a physical depravity, and that not in a few scattered passages merely, but uniformly throughout his work.

1. He presents to us that doctrine in his *definitions* of Original Sin.

To establish this position, our author adduces the definitions with which Edwards commences his Treatise, where

'He represents original sin as a "*depravity*" *and* "*corruption of nature*,"—as *a created depravity*, designating it as "*innate*" and "*prior*" *to actions*—as *the cause that men exert sinful actions*, exhibiting them as its effects, and inferring from them its existence, and finally as *a blamable depravity*, denominating it "moral," "sinful," "evil and pernicious." One would imagine these quotations alone were sufficient to decide the controversy respecting his views, if his definitions and statements are to have any influence on the decision. No one surely can persuade himself that in their most obvious meaning they teach the doctrine which T. R. ascribes to him, nor that it is credible that had he designed to define that doctrine, he would have selected such terms to express it.' p. 10.

2. His *statement of his object, and plan of argument*, afford similar evidence that his doctrine is that of physical depravity.

* Christian Spectator, pp. 568, 569.

The following is the plan of his work, to which he rigidly adheres. First, he undertakes to prove the proposition, 'that mankind are all naturally in such a state, that they universally run themselves into sin;' then from this fact he *infers*, 'that the natural state of the mind of man is attended with a propensity *of nature*, which is *prevalent* and *effectual* to such an issue;' and supposing *this* inference to be established, he proceeds, in the third place, to deduce from it, and demonstrate *another*, namely, that 'their *nature* is *corrupt* and *depraved* with a *moral depravity*.'* Now, our author contends, if language has any meaning, the formal and definite exposition, which Edwards here gives of his design and plan of executing it, makes it as certain, as any declaration from him could, that it was his object to demonstrate the doctrine of physical depravity.

'What for example can his two inferences mean, if according to T. R.'s representation it was not his design to teach that the physical nature of man is depraved, but only that there is "something concerned in bringing sin to pass which is not an essential attribute of man's nature," but depends "wholly" on his "external circumstances?" Propose to prove from the fact that all men sin, that *their nature is the cause* of their sinning, and then from that fact that "*their nature*" *itself* "*is corrupt and depraved with a moral depravity*," and yet after all neither believe nor design to prove either of these, but precisely the opposite position, that the cause concerned in bringing sin to pass is *wholly external to their nature!* Does such a course accord with the perspicacity and logical accuracy of Edwards?' p. 12.

3. He exhibits the same views in his representations respecting *tendency to sin*. It will be remembered that the writer in the Christian Spectator maintains it to be 'perfectly consistent with Edwards' notion of tendency to sin, that it should depend on man's *external circumstances*, and *wholly* cease by a change in these circumstances.' By comparing this assertion with the following extracts, the reader will be able to judge, how much reliance is to be placed on the statements and reasonings on this subject, with which we have been favoured abundantly by the writers in that journal.

* Edwards' Works Vol. VI. p. 137.

Edwards, who must certainly be supposed to understand his own doctrine, says expressly :

'It is manifest that this tendency, which has been proved, does NOT consist in any particular *external circumstances* that some or many are in, peculiarly tempting or influencing their minds, but is INHERENT, and is *seated* in that NATURE which is common to all mankind, which they carry with them wherever they go, and still remains the same, *however* circumstances may *differ*. For it is implied in what has been proved, and shown to be confessed, that the same event comes to pass in *all* circumstances that any of mankind *ever are* or CAN BE under, in the world.'*

And, as if this had not been sufficiently explicit and decisive, he adds in the next paragraph :

'We have the same evidence that the propensity in this case lies in *the nature* of the subject, and does not arise from any particular *circumstances*, as we have in any case whatsoever, which is only by the effects appearing to be the same in all changes of time and place, and under all varieties of circumstances. It is in this way only we judge that *any* propensities, which we observe in mankind are such as are seated in their *nature* in all other cases. It is thus we judge of the mutual propensity betwixt the sexes, or of the dispositions which are exercised in any of the natural passions or appetites, that they truly belong to the nature of man, because they are observed in mankind in general through all countries, nations, and ages, and in all conditions.'

Fearing, however, as it would seem, that some might believe, with him, in a universal tendency to sin, and also that this universal tendency cannot 'lie in any distinguishing circumstances of any particular people, person, or age,' and yet think to *evade* 'his notion' of this tendency, by referring it to 'the general frame and constitution of this world,'—he proceeds in what remains of this section to expose, as he conceives, the fallacy of this assumption. He contends, in the first place, that this 'evasion' might be resorted to as well in regard to those tendencies acknowledged by all to be innate, inherent, and concreated, and therefore in every proper sense of the word, physical or substantial properties. 'Propensities are no propensities,' he allows, 'any otherwise than as taken with their objects :' that is to say, they must not only be pro-

* Edwards' Works, Vol. VI. p. 149.

pensities *of* something, but propensities *to* something. But because the propensity or inclination, in question, supposes some object, this does not prevent, in Edwards' view of the subject, that the propensity or inclination, in itself considered, should depend wholly on the physical constitution of the particular nature to which it appertains, and, if so be, strictly speaking a physical attribute or property of that nature; especially as he is speaking in this chapter of the propensity or inclination, not as it appears in its exercises, but as it exists 'prior' to such exercises. This hypothesis is an 'evasion,' because it states the fact in such a way as to evade the real question in dispute, and therefore, so far as this question is concerned, 'it alters not the case.' It does indeed suppose that this tendency to sin lies in the general constitution and frame of the world; but this does not interfere with the doctrine that it results immediately and directly from what man's nature is in itself, considered as *a part* of this general frame and constitution of the world. So that even if this supposition were adopted, it would not follow, as T. R. would have it inferred, that this tendency depends for its proximate or efficient cause on any thing *external* in the general frame and constitution of the world, but it ought still be understood to depend on what the soul is in itself, and consequently be regarded as an essential and substantial property of the soul.

Besides, Edwards maintains that even if this evasion could be shown to have any weight in this controversy, it would not answer the purposes of his opponents. It would still be 'exactly the same thing' as to the effect it should have on our views of God's moral perfections, whether we suppose him to have 'so ordered it, that this propensity should be in his [man's] nature *considered alone*,' the doctrine advanced by Edwards, 'or with relation to its situation in the universe, and its connexion with other parts of the system to which the Creator has united it.' 'If so,' he concludes, 'there can be *no room* for such an evasion of the evidency from fact, of the universal, infallible tendency of man's nature to sin and eternal perdition, as that the tendency there is to this issue, *does not lie in man's nature*, BUT in the general constitution and frame of this earthly world, which God hath made to be the habitation of mankind.'

4. These views of Edwards' doctrine are confirmed by his representation of the change, which he supposes was wrought in the nature of man in consequence of the *Fall.*

On this topick the writer in the Christian Spectator uses the following strong and confident expressions:

'Edwards unequivocally *denies* that any such property or attribute as the doctrine of physical depravity asserts, belongs to the nature of man. This he does when he asserts that the only guilt which belongs to man on his first existence, is the imputed guilt of Adam's sin. But what makes it still more strange that any reader of his treatise should ascribe such a doctrine to Edwards is, that he has formally and explicitly stated it as an objection to his doctrine, and denied that it either belongs to his doctrine or can be inferred from it. Nor is this all. He is very explicit in unfolding his views of what the propensity or tendency to sin in man is, and whence it arises, and in this way showing that it is not and cannot be a physical attribute of human nature.'

T. R. appears to have been led into this errour by misunderstanding Edwards' object in that section of his work, in which he professes to give an 'account how total corruption of heart should follow on man's eating the forbidden fruit, though that was but one act of sin, *without* God's *putting* any evil into his heart, or *implanting* any bad principle, or *infusing* any corrupt taint, and *so* becoming the author of depravity.'* It was no part of his design in this section to *deny* that man's nature in consequence of the fall has become corrupt in itself from his first existence, with 'a total native depravity;' for this he expressly reasserts in this very connexion. His object, therefore, was not to deny that this depravity is a physical depravity, consisting in the very frame and constitution of our nature, as it has now become; but to account for its becoming so, that is, to account for the introduction of this physical depravity, at the fall, without supposing any thing *added to* our nature at that time, but *merely* something *taken away.* '*Only God's withdrawing*,' says he, 'as it was highly proper and necessary that he should, from rebel man, and men's natural principles *being left to themselves*, this is sufficient to account for his becoming *entirely corrupt* and bent on sinning against God.'

* Edwards' Works, Vol. VI, 430, 431.

Edwards appears to have plumed himself not a little on his distinction between a *positive* and a *privative* cause,—with how much reason it does not belong to this inquiry to determine. It is only necessary to show that it does not lead him into the inconsistency, charged upon him by T. R., of expressly denying here, what he had as expressly asserted so many times in other parts of the same treatise. We will give his theory in his own words:

'The case with man was plainly this: When God made man at first, he implanted in him two kinds of principles. There was an *inferior* kind, which may be called *natural*, being the principles of mere human nature, such as self-love, with those natural appetites and passions which belong to the nature of man, in which his love to his own liberty, honour, and pleasure were exercised. These when alone and left to themselves are what the scriptures sometimes call *flesh*. Besides these there were superior principles that were spiritual, holy, and divine, summarily comprehended in divine love, wherein consisted the spiritual image of God, and man's righteousness and true holiness, which are called in scripture *the divine* nature. These principles may in some sense be called *supernatural*, being (however concreated or connate, yet) such as are above those principles that are essentially implied in, or necessarily resulting from, and inseparably connected with mere human nature, and being such as immediately depend on man's union and communion with God, or divine communications and influences of God's spirit, which though withdrawn and man's nature forsaken of these principles, human nature would be human nature still, man's nature as such being entire without these divine principles which the scriptures sometimes call *spirit*, in contradistinction to *flesh*. When man sinned and broke God's covenant and fell under his curse, these superior principles left his heart. For indeed God then left him: That communion with God on which these principles depended entirely ceased, the Holy Spirit, that divine inhabitant, forsook the house. Because it would have been utterly improper in itself and inconsistent with the covenant and constitution God had established, that God should still maintain communion with man, and continue by his friendly gracious vital influences to dwell with him and in him after he was become a rebel, and had incurred God's wrath and curse. Therefore immediately the superior divine principles wholly ceased; so light ceases in a room when the candle is withdrawn, and thus man was left in a state of darkness, woful corruption and ruin, nothing but flesh without spirit.

This is Edwards' theory of the fall. The reader will perceive that he represents the change in which it consisted, as a change simply of man's physical nature. He says nothing whatever of any alteration in his external circumstances, nor intimates that they had any agency in giving it being; but describes it as produced entirely by a change wrought in his physical constitution: to wit, by the withdrawing from his nature of an important portion of the physical attributes, denominated superior principles, with which it was originally endowed. Human nature, as left after the subtraction of these superior principles, he pronounces wholly corrupt; corrupt in itself; corrupt not from any influence of circumstances or temptation, nor because of its own voluntary exercises, nor *in* those exercises, but prior to such exercises; corrupt in its very constitution. This point is pressed with great force and ingenuity in the pamphlet before us.

'He exhibits the remaining portion of man's nature as left by the eradication of those superior attributes in a corrupt state,—or in other words, as being on their extinction,—from its consisting of only such attributes as it did,—in itself, of course, and necessarily corrupt His representation is, "that corruption of nature came on Adam" by "*the absence*" of those attributes and *the* "*leaving*" of his inferior principles without their "government,"—and that directly, not by the intervention of some *subsequent cause*. Itwas corrupt in being such as it was left on the extinction of those superior attributes, just as a room is darkened "when the candle is withdrawn," or a body corrupted by the extinction of life,—not by subsequently *corrupting itself* in consequence of its being left such, nor by being corrupted by something *external* to itself. He not only gives no intimation whatever that the latter was the mode of its becoming corrupt, but his representation entirely precludes the ascription to him of such a meaning. His language is that the state itself in which he "was left," was "a state of darkness, woful corruption, and ruin,"—not that *in consequence* of his being left such as he was he *afterwards* became involved in such a state by the intervention of some other cause,—that "*only* God's withdrawing and man's natural principles being left to themselves, is sufficient to account for his becoming entirely corrupt and bent on sinning against God," "without occasion for *any positive influence at all*" "either from *God or the creature;*" "and that it was thus that corruption of nature came on Adam, and comes on all his posterity,"—not that *besides* God's withdrawing and the consequent extinction of his superior principles, some other 'influence' intervened to constitute

his nature corrupt. In all these representations then, he exhibits this corruption as a physical attribute. As the physical constitution was the sole subject of the change by which the corruption was produced, and as the change itself was purely a physical change, the effect—corruption—produced by it, must of course have been purely a physical effect. In other words, it was simply as a substance that the nature of man was rendered whatever it was rendered by that change, and therefore as it was constituted corrupt by it, its corruption was an attribute of its substance.' pp. 39, 40, 41.

5. Edwards exhibits the same views in his doctrine, respecting *created dispositions.*

'Human nature,' he contends, 'must be created with some dispositions;' and these 'concreated dispositions' must be 'either right or wrong,' 'morally right and amiable,' or 'vicious.' 'Which supposes,' by his own admission, 'that a virtuous disposition of mind may be *before* a virtuous act of CHOICE, and that, therefore, it is not necessary that there should first be thought, reflection and choice *before* there can be any virtuous disposition.'* This admission is important in this controversy, as it shows, incontestably, that Edwards supposed moral qualities to belong to human nature *antecedently* to any exertion of its powers; when nothing could be predicated of it but its physical attributes, and when, of course, the moral qualities, asserted to have belonged to it, must be supposed to have belonged to it physically, that is to say, constitutionally. They were not in any sense acts or operations of that nature, nor effects resulting from any such acts or operations, nor from any relation or external circumstance, but properties with which the nature was created.

6. The doctrine of physical depravity is likewise implied in Edwards' theory respecting the *imputation of Adam's sin.*

The following is a fair statement of his views on this subject:

'Suppose it to turn out that Edwards represents the sin of Adam as consisting,—not in the external act of eating the forbidden fruit,—but in his having *a disposition*, which led him to that act, and which is in itself sinful:—that the way in which his posterity sin by him,—is not at all by his guilt's being transferred to them,—but by their having in consequence of their constituted union with him a

* Edwards' Work, VI. 260.

disposition, which like his is fully sufficient for and amounts to the commission of the same external sin, and is therefore like his in itself sinful:—and finally that the imputation of his sin to them does not consist at all in the transference of his sin or guilt to them,—but simply in the imputation to them of their own sinful disposition as implying and amounting to the same thing as his sin;—will it then involve too gross an inconsistency to impute to him, to represent him as teaching the doctrine of physical depravity in his views of imputation? That such is his theory will be seen from the following quotations.' p. 50.

Our limits will not permit us to give these quotations at length; which, indeed, is the less necessary, as in the following *Note** Edwards professes to illustrate his meaning in all that had been said.

'Let us suppose that Adam and all his posterity had been, through a law of nature established by the Creator, united to him something as the branches of a tree are united to the root, or the members of the body to the head, so as to constitute as it were one complex person, or one moral whole, so that by the law of union there should have been a communion and co-existence in acts and affections, all jointly participating, and all concurring as one whole in the disposition and action of the head, as we see in the body natural the whole body is affected as the head is affected, and the whole body concurs as the head acts. Now in this case the hearts of all the branches of mankind, by the constitution of nature and law of union, would have been affected, just as the heart of Adam their common root was affected. When the heart of the root by a full disposition committed the first sin, the hearts of all the branches would have concurred; and when the root in consequence of this became guilty, so would all the branches; and when the heart of the root, as a punishment of the sin committed, was forsaken of God, in like manner would it have fared with all the branches; and when the heart of the root in consequence of this was confirmed in *permanent depravity*, the case would have been the same with all the branches; and as *new guilt* on the soul of Adam would have been consequent on this, so also would it have been with his moral branches. And thus *all things* with relation to *evil disposition, guilt, pollution and depravity*, would exist in the same *order and dependence* in *each branch* as in the *root*. Now difference of the *time* of existence does not at all *hinder* things succeeding in the same order, any more than difference of *place* in *a co-existence* of time.'

* Edwards' Works, VI. 439.

Edwards thinks by this theory to parry an objection to his system, founded on the manifest injustice of imputing to Adam's posterity the guilt of a sin, in which they had no participation. He denies the fact, and asserts that they *do* 'participate' in that sin. According to him Adam's sin consisted, not in the external act, but in his having an evil and sinful disposition; which must have existed in him *prior* to any of its exercises, that is to say, prior to any act of thought, choice, or volition originating in it; a disposition evil and sinful *in itself*. Now he contends, and in perfect consistency with what has been already said of his doctrine concerning 'created dispositions,' that, since the fall, the whole race of Adam, by a strange 'law of union' with their head, are constituted such by nature, that 'at their first existence' they have this same evil and sinful disposition. It is true, it is not until afterwards, that this disposition developes itself in any act of thought, choice, or volition; but no matter for that. Adam was guilty of his sin, *before* the disposition in which it consisted had developed itself *in him* in any act of thought, choice, or volition; and so likewise his posterity are. Consequently, when it is said that Adam's sin is imputed to his posterity, the meaning is, that they inherit in their very make and constitution the same evil and sinful disposition in which Adam's sin consisted, and do of course *participate* in that sin from their first existence, though as yet it may not have developed itself in any act of thought, choice, or volition whatsoever.

It is obvious that T. R. entirely mistakes the drift of this section, for he asks: 'How could Edwards, without falling into an inconsistency too gross to be imputed to him, maintain that the *only* guilt, which belongs to man, when he comes into the world, is the imputed guilt of Adam's sin, and yet maintain that he is the subject of a natural propensity which is *in itself* sinful and deserving of punishment?' Simply because 'the imputed guilt of Adam's sin,' and being 'the subject of a natural propensity, which is in itself sinful and deserving of punishment,' are *one and the same thing*, according to Edwards' theory. His theory, therefore, directly contrary to what is said of it by T. R. 'exhibits man as personally guilty at his first existence;' nay, this doctrine, that man is personally guilty at his first existence, is identically

what constitutes Edwards' view of imputation,—the soul and substance of all he teaches on the subject. Seeing, then, that this theory exhibits original sin as consisting in a depraved and ill-deserving disposition, which 'inheres' in our nature at our first existence,—a disposition which is not the result of circumstances, nor of any act of choice, volition, or thought, but of constitution, and of constitution solely,—it would seem that according to this theory, original sin must be a constitutional property, or in other words, an essential, substantial, physical attribute of our nature.

Here, perhaps, T. R. and those who think with him, may start a quibble on the words 'created,' 'concreated,' and 'constituted,' to evade the force of this reasoning, and also of some of the preceding arguments. They will pretend, that though human nature, since the fall, is *constituted* corrupt and guilty, still it is not meant by this that it was *created* such; for it was created long before, and created 'innocent.' Besides, they will say, Edwards expressly teaches that 'the common natural principles,' as he calls them, which constitute human nature what it is at present, belonged to it previously, when 'man was in innocence.' In his view, therefore, original sin could not have been a physical or essential attribute of those principles; for in that case, contrary to his express declaration, it must have belonged to them *always*, as well before the fall as after.

There may be to some a sort of bewildering plausibility in these suggestions; but a little care will enable us to unravel and expose the sophistry. When we speak of the *nature* of any thing, we do not speak of the 'principles' that compose it considered in themselves, and taken separately, but of those principles existing in combination, and forming by such combination one complex whole, possessing *as a whole* its peculiar and essential attributes or properties. Though therefore Edwards maintains throughout his work that original sin belongs to human *nature*, as now constituted, as a substantial, essential attribute, this did not forbid his maintaining, also, that the very 'principles' which compose this nature, had existed previously in another and a different combination composing *a part* of another and a different nature, to which no such attribute appertained. If it is still contended that Edwards expressly denies that original sin was *concreated*

with these 'common and natural principles,' because he expressly asserts that they had existed previously when man was in innocence; the answer is, that this does not touch the real question at issue. The question is not, whether original sin was concreated with these 'principles' considered in themselves, or with the nature of which these principles constituted *a part*, and *but* a part; but whether it was not concreated with that nature of which they constitute *the whole*. When, we may ask, was man's nature, constituted as it is at present, created? Unquestionably when it first began to exist, constituted as it is at present; and this, according to Edwards, was at the fall. But from this time, according to Edwards, original sin has 'inhered' in this nature as a substantial, essential attribute; and if so, of course it was 'concreated' with it. According to Edwards, therefore, it belongs to our nature, constituted as it is at present, as a substantial, essential, concreated attribute; and this, all will agree, would be to make it a physical depravity.

7. He also represents *the Scriptures* as expressly inculcating this doctrine.

His words are:

'One thing is particularly observable in that discourse of the Apostle in the 7th and 8th of Romans, in which he so often uses the term *flesh* as opposite to *spirit*, which as well as many other things in his discourse, makes it *plain* that by *flesh*, he means *something* IN ITSELF *corrupt and sinful*, and that is, that he expressly calls it *Sinful flesh*.

'The Apostle by *flesh* does not mean any thing that is *innocent and good* IN ITSELF,—that only needs to be *restrained* and kept in *proper bounds*, but something *altogether evil*, which is to be *destroyed* and not *merely restrained*." "Here, if it should be inquired *how corruption or depravity in general, or the nature of man as corrupt and sinful*, came to be called *flesh*, and not only *that* corruption, which consists in inordinate bodily appetites, I think what the Apostle says in the last cited place, "are ye not carnal and walk as *men*," leads us to the true reason. It is because *a corrupt and sinful nature* is what *properly belongs* to mankind or the race of Adam, *as they are* IN THEMSELVES *and as they are* BY NATURE.'*

After this the reader may be surprised to find T. R. maintaining that Edwards does not *mean* that the natural depravity

* Edwards' Works, VI. 318 *et seq.*

of mankind is '*in itself*' sinful; nay, that he 'virtually denies' that it is so. How, it may be asked, can he support with any plausibility, a supposition so manifestly contradictory to Edwards' own language on the subject?—Mean! What reason has he to suppose that Edwards does not mean what he says? Especially as in speaking of human nature, he uses these very words, 'in itself sinful,' and repeats them with marked precision and distinctness, as if nothing short of them would express his full and exact meaning; and especially, too, as no intimation is expressed that these words are not to be understood literally, but, on the contrary, when so understood, they no more than accord with his language in other places, with the plan of his book, and his design in writing it.

T. R. contends that the terms used by Edwards are *sometimes* understood figuratively, and therefore that they *may* be so understood as *used by him*, without considering that every thing in the connexion requires that they should be understood differently. A fine canon of criticism truly! The pamphlet under review, gives us the following lively and spirited exposition of its absurdity, and also reasons against it by an argument *ad hominem*.

'Again; his argument is,—that if the terms which a man employs ever have a *figurative* signification, his using them, and in any manner he pleases, cannot furnish any evidence that he employs them in their *literal* sense! But the terms used by T. R. have in some "applications" a figurative meaning. It follows therefore that he *always* uses them with that signification, and also that they are always employed by every one else in the same sense; and therefore that they never have a *literal* meaning, and consequently,—since a figurative meaning never exists without a literal one to which it is related,—that they have no *figurative* meaning, and therefore that they have no meaning at all, which is precisely in accordance with T. R.'s rule, and is certainly an excellent reason why no regard should be paid to a man's language in determining what his meaning is.

'But let the accuracy of this rule be tested by an application to other topicks. The names of the Deity are sometimes figuratively appropriated to created beings; therefore their being applied to the Lord Jesus Christ, even in the manner in which they are in the sacred volume, cannot furnish any evidence that they are not in those instances used with that figurative signification. There is then no evidence from that source of the divinity of the Son of God! Such an argument has often been advanced by Unitarians,

and with propriety undoubtedly, if T. R.'s reasoning has any force. Can he be aware how he is thus sanctioning their use of it, and be willing to be regarded as here volunteering in their service, who at the commencement of his discussion he seemed anxious to have it believed, are the only persons whose views he opposes in this controversy? pp. 76, 77.

But, it is urged, to understand Edwards *literally*, would be to suppose him to ascribe '*moral* qualities' to 'involuntary states of mind,' which is absurd. Whether absurd or not, T. R. and his friends will please to observe, is wide of the present question; but that this doctrine is expressly and really taught by Edwards, has been made to appear, we trust, already in what has been said; especially under the head of 'created dispositions.' We defy the ingenuity of man to express this doctrine in language more precise, and unequivocal, than is used by Edwards for this purpose, and that too, not once nor twice, but again and again, and even where it is not expressly asserted, it is uniformly implied, as we have seen, in all the great positions he has taken.

'"No *moral* quality,"—"*strictly* [that is *literally*] speaking—belongs" to "*involuntary* states of the mind,"—therefore Edwards never applied the terms "*corrupt tendency,—sinful, depraved propensity—depraved, sinful, vicious disposition*," &c.—*to* such states of the mind, with a purpose of representing them as *having* a moral quality! For example, Edwards says, "a propensity *to sin*, is *evil* not only as it is calamitous and sorrowful, but as it is *odious and detestable*," and "must be *a very evil, depraved, and pernicious* propensity, making it manifest that the soul of man, as it is by nature, is in *a corrupt, fallen, and ruined* STATE," that this "tendency is doubtless *a corrupt tendency in* A MORAL SENSE, so that this depravity is both *odious and pernicious in the highest sense*," that "*corruption or depravity*,—or the nature of man *as corrupt and sinful*, came to be called *flesh*, because *a corrupt and sinful nature is what properly belongs to mankind as they are in themselves, and as they are by nature*,"—and that "one thing in the discourse of the Apostle makes it plain, by flesh he means something IN ITSELF *corrupt and sinful*, and that is that he expressly calls it *sinful* flesh." Here are some specimens of "the applications" in which the terms in question are used in the Treatise; yet "these terms, *as used by Edwards*, do not decide that he means that which is in itself sinful and deserving of punishment!"' pp. 74, 75.

T. R.'s third argument to prove that Edwards' language on this subject must not be understood literally, is equally extraordinary. He quotes from that writer several passages like the following: 'Then may it be said, man's nature or state is attended with a pernicious or destructive tendency in a moral sense, when it tends to that which deserves misery and destruction.'* And from such phraseology he strangely infers, that when Edwards speaks of our nature as 'corrupt and sinful in itself,' he could only have meant a nature which *tends* to what is sinful,—a state which will inevitably be *followed* by sin in existing circumstances.

It was, to be sure, *one* principal object of Edwards in his Treatise to prove, that a tendency to sin 'inheres' in our nature, but *another* was, that this tendency to sin is 'in itself' sinful. It is not of a sinful tendency merely, that Edwards speaks, in which case the remarks of T. R. might perhaps apply; but subsequently of a sinful tendency to sin: and what may that mean? Why, according to T. R. simply that a tendency to sin is a tendency that tends to sin. What unexampled nonsense, and this, too, to be ascribed to such a reasoner as Edwards! On this topick, however, it is impossible to find better words than those used by our author. Speaking of the third section of the first part of the Treatise in question, he says:

'His object here then is,—not to prove that mankind *have* a propensity to sin,—for he had established that position in the preceding section,—but to prove in *addition* to that, that that propensity must *itself be sinful*, and then from that supposed fact, that *the soul itself*, as it is by nature, is corrupt and sinful. To ascribe to him any other design, is so palpably to contradict his language, and so obviously to involve him in the most appalling absurdity, that it excites surprise that any one can have done it.

'If as T. R. alleges, Edwards applies the terms moral, sinful, depraved, corrupt, odious, detestable, evil, bad, &c. to the tendency, propensity, state, and nature of man, only to express the simple fact that his nature, propensity, &c. *tends to sin*, then his second inference is nothing more than a repetition of his first,—and his object in his third section,—which he represents as being to demonstrate that that propensity to sin, which he had in the second section "proved to be in the nature of all mankind, must be a very evil, depraved, and pernicious propensity,—making it

* Edwards' Works, p. 133.

manifest that the soul of man as it is by nature is in a corrupt, fallen, and ruined state,"—is only to prove what he had before established, that that propensity to sin which is in the nature of all mankind, is *verily a propensity to sin*, making it manifest that the soul of man as it is by nature is in a state that *tends to sin !*' p. 80.

8. The account given by T. R. of Edwards' doctrine, would make his whole Treatise as *absurd in purpose*, as in execution.

We have already seen, that supposing this account of Edwards' doctrine correct, his plan of argument, and several of his most important positions, are inconsistent and absurd. Nor is this all. Supposing this account correct, there was no earthly reason for his undertaking the controversy. Our author very justly remarks:

'If that account is correct, Edwards was entirely mistaken in imagining that any necessity existed for demonstrating and vindicating the doctrine of original sin in opposition to Dr. Taylor. He employed himself through his whole discussion in contending with a mere creature of his fancy, and was guilty of the grossest folly and injustice in regarding Dr. Taylor as an antagonist. For according to T. R.'s representation, their doctrines were in all *important respects*—if not identically—*the same*. It was not in the remotest degree a subject of dispute between them, whether all men come into the world in such a state that they actually run into sin, and thereby incur a desert of punishment, nor whether they are very apt to sin; for by Edwards' own statement Dr. Taylor expressly confessed and asserted that, pp. 139. 148. But the sole question between them was, whether the created nature of man is depraved with a depravity that is itself sinful, and is the cause of his exerting sinful actions.

'If therefore according to T. R., Edwards did not teach that such a depravity belongs to human nature, but expressly disclaimed and denied it, and only taught that there is "something concerned in bringing sin to pass, which is not an essential attribute of man's nature," but "depends on his external circumstances, and may wholly cease by a change in these circumstances,"—then he laboured under the grossest misapprehension in imagining that his Treatise was a refutation "of Dr. Taylor's scheme." The idea of its being a controversy with him, is a stark absurdity. Their creeds instead of being opposed, were coincident, and they were labouring together in the same cause, and in the most happy harmony! What an encomium on their discernment! It has been

said that the arguments of Edwards so baffled and chagrined his antagonist as to occasion his death. How unfortunate was it that some one gifted with the happy perspicacity of T. R. was not present to extricate him from so absurd an embarrassment, and develope to him the consolations, which the Treatise was adapted to afford.' pp. 82, 83, 84.

9. The doctrine of physical depravity has been held and taught, from the Reformation to the present time, by all that part of the Reformed Church, with which Edwards has been considered as agreeing.

To establish this point, our author refers to his 'Proofs' contained in the pamphlet first mentioned, at the head of this article, of which some notice and a summary has already been given.

10. It may be added in further confirmation of this view of Edwards' doctrine, that neither T. R. nor any of his coadjutors, have been able to produce a single passage from the Treatise in question, in which the writer expressly declares or implies, that his doctrine is what T. R. asserts it to be.

This has been shown as we have proceeded with the argument; and our limits will not admit of our going into a recapitulation. Under this head, however, some animadversions are introduced on the unfairness of T. R. which ought not to be passed over in silence, as they likewise apply to other writers on the same side of the question.

'It ought to be observed also, that in professedly giving his reader, on his first page, Edwards' account of the subject of his Treatise, he has represented it as though it were nothing more than what is contained in Edwards' general position, in which he simply affirms that all mankind sin and incur a demerit of ruin;—and merely quoting that proposition, has totally omitted Edwards' inference from it contained in the next sentence—"*that therefore their Nature is corrupt and depraved with a moral depravity,*" which is *the only part of his subject with which this controversy is concerned;*—and then proceeded to remark and reason as though Edwards in this statement at the commencement of his Treatise of what he designed to establish in it, *expressly excluded* the doctrine that the physical nature of man is depraved!—and what perhaps is still worse,—has never in his whole discussion taken any notice of that inference, nor given to his readers the remotest intimation that Edwards ever made and endeavoured to sustain it, much less that it was "*the grand point,*" which by his own account he wrote

the Treatise *to prove*, and to which his general proposition and every thing else in the work are only *subsidiary!* He has not indeed quoted a passage with the exception of one in which Edwards speaks of "*the corruption of Nature*," nor hinted that he used such language.

'It is by thus omitting to notice those portions of the Treatise which relate most directly to the subject in dispute, and a knowledge of which is by far the most material to the reader in order to his forming a correct view of Edwards' doctrine, that he has been able to give any show of plausibility to his denial that Edwards teaches what those passages contain, and by only quoting places which are much less decisive of the controversy, that he has been able to make such representations of Edwards' doctrine as are adapted to lead those who happen to rely implicitly on his statements, to the conclusion that Edwards does not teach what is in fact the "*grand*" doctrine of his Treatise.' pp. 88, 89, 90.

Thus do we sustain the assertion, that according to Edwards, original sin is a physical attribute of the soul,—'a created attribute of its substance, inhering in, and contributing to make up its nature, and constitute it what it is;' and, moreover, that the soul, merely from its being so constituted, and independent of all circumstances, is, in itself, and of itself, sinful and deserving of punishment, in the same sense as it is for exerting sinful actions; and this, too, prior to any such actions.

We hope that none of our readers will look upon this discussion as unimportant, merely because it relates to the doctrine of an individual, or because it is 'nothing but metaphysicks.' The truth is, it turns upon a point, however abstruse, which labours more than any other in the present state of the Calvinistick controversy. Many of the objections urged against Calvinism, do imply that it teaches a physical depravity, and they can *only* be repelled by a flat denial of what it is the object of this Review to demonstrate. It seemed incumbent on us, therefore, to set forth and explain our views on this subject, in greater form than heretofore. After speaking of the nature and mischievous influences of the doctrine, which we have been attempting to expose, the anonymous author of these pamphlets offers the following judicious remarks on the importance, and probable issue of this discussion.

'That such are the character, prevalence, and influence of this doctrine, are surely facts of the most solemn interest to the clergy

and publick at large, and deserve to become, and undoubtedly must ultimately, the theme of earnest consideration. The subject has indeed already attracted no inconsiderable share of attention, and its nature and the controversies respecting it, authorize the expectation that it is soon to excite a much more general and ardent interest. The doctrine must necessarily, at some period or other, *be given up* by the church,—manifestly from the fact that it is a most palpable and fatal errour ;—and strong probabilities appear that its abandonment,—at least to a considerable extent,—is speedily to take place. It is not to be believed that a dogma, which, like that, contradicts the dictates of human reason, consciousness, and obligation, the doctrines of revelation, and the attributes of the Deity, can continue uninterruptedly to be held and inculcated, when men are on all other subjects fearlessly breaking away from a vassalage to names and systems, asserting the right of judging for themselves, acquiring habits of independent investigation, and rapidly advancing in the knowledge of mental philosophy, logic, and criticism. It has through every period of its prevalence been a source of excruciating perplexity and embarrassment to multitudes of every rank in intellect and knowledge ;—reason has been confounded and faith staggered by its felt inconsistency with innumerable of the most important truths learnt from revelation and experience ;—and discussion respecting it and the progress of knowledge on the topicks to which it related, will more and more develope its deformity and perniciousness, and render its rejection inevitable by all, whose ignorance or prejudice does not debar truth from access to their minds, or prevent it from exerting over their faith its legitimate influence. They are now indeed encouraging indications that important changes are taking place in the views of many respecting it. But although its ultimate abandonment may thus be regarded as certain,—yet enjoying as it does the sanction of great names and of a long prevalence,—wrought as it is into the prevailing system of theology,—and possessing a strong hold on the faith of the church at large, it is not to be expected that it will at once be generally relinquished, nor without severe struggles on the one hand to accomplish its extermination, and on the other to vindicate and perpetuate it.' pp. 99, 100, 101.

We did intend before concluding, to revert to the peculiar views advocated by our author, 'relative to the nature and character of man as a Moral Agent,' especially as regards his first acts of sin, and their proximate causes, and his first acts of holiness, and their proximate causes. But as we have already run out this article, considering its subject, to unconscionable dimensions, we shall reserve what we have to say on those topicks for another number.

Intelligence.

American Bible Society.—This institution celebrated its ninth anniversary on the 12th of May last, at the City Hotel, in New York. Governor Clinton presided, and addressed the meeting in a very impressive manner, and paid an eloquent tribute to the memory of Matthew Clarkson, Esq. one of the Vice Presidents of the Society, deceased. An interesting address was communicated from the venerable President, Mr. Jay, whose infirmities prevented his attendance. The Treasurer's Report represented the finances of the Society in a very flourishing condition; the receipts of the present exceeding those of the last year, by $4,589. There have been printed at the Depository, during the year, 48,450 bibles and testaments, including 2000 Spanish bibles, making a total, in the nine years of the Society's existence, of 451,902 bibles and testaments, and parts of the latter printed, or otherwise obtained by the Society. The managers have recently been engaged in contributing to the supply of penitentiaries and prisons with the Scriptures; and the troops stationed at remote parts of the United States. They have been animated in their work by the readiness, with which the bible has been received in South America, and the evident softening of the prejudices of the people, in relation to the circulation of the Scriptures. *Christian Enquirer.*

Evangelical Missionary Society.—The anniversary of this Society was held at the vestry of the Church in Federal street, on the Wednesday evening of election week, at half past six o'clock. After the transaction of the usual business, the members repaired to the church, where a Discourse was delivered by the Rev. Mr. Flint, of Salem.

We give the following extracts from the yearly Report of the Trustees.

'The Trustees have the satisfaction to state, that the present condition of the society is prosperous, and that its prospects are equally as favourable and encouraging as at any former period. Its friends are increasing, and it only requires activity and zeal in its members to excite a still greater interest in its favour.

'Since the last anniversary, the Executive Committee have employed several missionaries in places destitute of regular preachers of the Gospel; and have afforded aid to settled ministers, whose circumstances were such as to call for additional means of support. The grants made for these purposes, during the year past, exceed those made at any former period. For the respective years 1822

and 1823, about $900 were granted. But in the course of the last year $1410 have been allowed for missionary purposes.

'There are several *established* missionaries or settled ministers, who perform missionary service in their respective neighbourhoods, who have received aid from our society for a number of years. Their situation remains much the same; and it is believed they still merit our assistance. Some *new* cases, during the year past, were made known to the committee, and assistance solicited, which, after due examination, was readily granted. Instances more frequently occur, than formerly, of the diminution of regular Congregational Societies, from the prevalence of various sects in the country, at the present day, and of the legal facilities of forming new Societies, which render the situation of settled clergymen unpleasant and embarrassed.

'The Executive Committee have had many applications, growing out of such cases, with which they have considered it their duty to comply; especially as this was a particular object of the original members of the society. They have also afforded pecuniary aid to several societies recently formed; which have been thus enabled to obtain settled ministers.'

The report here mentions *thirteen* different religious Societies, that have received assistance during the year past; and then proceeds to say;—

'Tracts are generally given to our missionaries for distribution: and are believed to be very useful. Perhaps it would subserve the interests of piety and morality, if a larger sum was appropriated in this way in future.

'The present state of our country is such as to require our continued efforts in the cause of religion. Much is to be done by individuals and societies for the support of Christian ministers in distant parts of this state, and in other states. The spirit of religious freedom is spreading; and while it produces many good effects, it is the occasion of various sects, and of divisions in old established Societies. This state of things, perhaps, cannot be entirely prevented; but something may be done, by the enlightened and liberal, to assist those from whom a portion of their usual support is withdrawn, and to maintain a just sense of the importance of regular religious instructions by learned and pious ministers.'

The receipts of the Society during the past year, were $1472,81. The expenditures during the same time were $1410,46.

A number of sums have been contributed to the funds of the society, which have not yet been publickly acknowledged. As we have not, at this moment, the means of designating them with accuracy, we shall defer it till a future opportunity.

The increased amount of the receipts of this society, during the past year, evince that it is becoming an object of general attention. The excellence of its plan is undoubted; and the good it has already done is too manifest to suffer it to be regarded by enlightened and liberal Christians with any other feelings than those of deep interest and affection. We trust that the many small but acceptable contributions, by which the amount of the funds is annually increased, will not be suffered to abate, but will still, like so many refreshing streams, increase the generous fountain, that it may continue permanently and more extensively to refresh and fertilize the moral wilderness. *Christian Register.*

Convention of Congregational Ministers.—The usual meetings of this body were held on Wednesday and Thursday of election week. The usual business was conducted with great unanimity. The Annual Discourse was delivered by the Rev. Dr. Peirce, of Brookline, from 2 Tim. iv. 5. on the 'Peculiar Trials of the Ministry.' The collection, amounting to $365, with some additions from the funds of the Convention, and from the Massachusetts Congregational Charitable Society, is divided this year among thirty-six widows and orphans of clergymen, and in sums regulated by the circumstances of the respective individuals. We greatly rejoice in the harmony, with which the transactions of this meeting have for the last two anniversaries, been conducted; regarding as we do, its sacred charity as the grand object of its institution.

The Ministerial Conference in Berry street, was holden on the morning of election day at the vestry of the Church in Federal street. Rev. Dr. Bancroft was rechosen Moderator, and the Rev. Henry Ware, Jun. Scribe. An address on the importance of an exemplary character in ministers, was delivered by the Rev. Winthrop Bailey, of Pelham; and several interesting communications on the state and prospects of religion, in different parishes of the commonwealth and neighbouring states, were presented by their respective ministers.

American Unitarian Association.—A Society, under this appellation, has recently been formed; the objects of which are to 'diffuse the knowledge and promote the interests of pure Christianity throughout our country;' inviting the union and cooperation of liberal Christians throughout the United States. According to its constitution, an annual subscription of one dollar shall constitute a person a member, so long as such subscription is paid; and a subscription of $30 shall constitute a person a member for life. Its annual meetings are to be held at such times and places as the Executive Committee, to be appointed by the Society, shall deem advisable.

The following copy of a Circular, just issued by the Committee, will best explain the spirit and wishes of this new institution.

'At a meeting of gentlemen from various places, held in Boston the 25th day of May, 1825, a proposition was made for forming some bond of connexion and cooperation among the Unitarian Christians of the United States. After deliberate discussion it was thought that the time had arrived, when such a measure would be generally acceptable, and greatly conduce to the extension of correct religious sentiments. A committee was accordingly appointed to draft articles of association, who reported a Constitution; which having been considered, was unanimously accepted. The Association was then organized by the choice of officers, and a subscription immediately opened.

'The Executive Committee of the Association, to whom are intrusted the management of its concerns and the accomplishment of its purposes, present to the publick the following brief exposition of the objects it is designed to promote. They wish it to be understood, that, in accordance with the second article of the Constitution, its efforts will be directed to the promotion of true religion throughout our country; intending by this, not exclusively those views which distinguish the friends of this Association from other disciples of Jesus Christ; but those views in connexion with the great doctrines and principles in which all Christians coincide, and which constitute the substance of our religion. We wish to diffuse the knowledge and influence of the Gospel of our Lord and Saviour. Great good is anticipated from the cooperation of persons entertaining similar views, who are now strangers to each other's religious sentiments. Interest will be awakened, confidence inspired, and efficiency produced by the concentration of labours. The spirit of inquiry will be fostered, and individuals at a distance will know where to apply for information and encouragement. Respectability and strength will be given to that class among us, whom our fellow christians have excluded from the control of their religious charities, and whom, by their exclusive treatment, they have compelled in some measure to act as a party. The more immediate purposes of the Association may be thus enumerated.

'1. To collect and diffuse information respecting the state of Unitarian Christianity in our country.

'2. To produce union, sympathy, and cooperation among liberal Christians.

'3. To publish and distribute books and tracts inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of becoming acquainted with christian truth.

'4. To employ missionaries, especially in such parts of our country as are destitute of a stated ministry.

'5. To adopt whatever other measures may hereafter seem expedient, such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches, &c. &c.

'The Directors of the Association are desirous to avoid parade and ostentation. They do not expect to equal other institutions in the extent or display of their resources. Their attention for some time will be turned almost exclusively to the printing and distribution of tracts. Other efforts will be made as their resources shall increase.

'They look with confidence to the friends of the same cause in every part of the country, for countenance and aid. They solicit their assistance by annual or life subscriptions, by subscriptions in parishes to constitute their pastors members for life, by donations, by the purchase of tracts for distribution, and by auxiliary associations in parishes, towns, or neighbourhoods. Such associations should send delegates to the annual meeting, and each member of an auxiliary, or of this Association will be entitled, on application to any agent, to receive a copy of all their publications.'

JAMES WALKER,
HENRY WARE, JR.
SAMUEL BARRETT,
LEWIS TAPPAN,
EZRA S. GANNETT,
} *Executive Committee.*

The Massachusetts Society for the Suppression of Intemperance, held its annual meeting on the afternoon of May 27, in the Church in Chauncey-place. An appropriate Address was delivered by Dr. John Ware, preceded by religious services, which were performed by the Rev. Dr. Thayer, of Lancaster. The officers of the past year were reelected.

Massachusetts Bible Society.—The seventeenth anniversary of this Institution, was held also in the Church in Chauncey-place, on Thursday, June 9, and a Discourse was preached by the Rev. Elijah Fiske, of Wrentham, from Rom. iii. 1. The collection was small; and it is a subject of our deep regret, that an anniversary of such importance, and in the object proposed so completely adapted to unite the prayers and efforts of Christians of every name, should be so negligently attended, as are those of this venerable Society.

The American Bible Society.—The following is an extract from the last Report of the 'American Bible Society,' which has just been received, and whose annual meeting on the 12th of May last, we have already noticed.

'During the past year, your Treasury has been supplied in an encouraging degree; but from the peculiar circumstances of the very extensive and newly settled country in the west, where the greater part of the recent auxiliaries have been formed, the increase

of receipts into your Treasury does not bear a full proportion to the number of new auxiliaries. Nevertheless, in the rapid growth of the population, and in the increasing facilities of intelligence and of wealth, through all that country, there is a most cheering prospect of efficient aid in future.

'The receipts into the Treasury, and the number of Bibles and Testaments, issued during the last year, exceed the issues and receipts of the year preceding, as may be seen in their proper places; and the balance is encouraging.

'The Board of Managers are fully aware that there is an opinion very currently circulated, and generally received, that the receipts into the Treasury, of free donations and subscriptions, unbalanced by any returns of value to the donors and subscribers, are very great, amounting to almost the whole annual income. This opinion is both *unfounded*, and *injurious*, and should be fully examined, and well considered by every friend of the Bible Society. It is *unfounded*, because the Society returns in value almost all that it receives in money. This may be fully understood by a reference to the account of receipts into the Treasury, compared with the account of sales, and donations from the Society. It is *injurious*, as it makes a false impression on the minds both of the friends and enemies of the Bible, in relation to our annual income, and countenances a belief that the Society has no necessity for increased resources. This impression relaxes the efforts of the benevolent, turns the benefactions of many into other channels, misleads some auxiliaries, so far as to invest their surplus funds, rather than transmit them to a treasury, supposed to be already overflowing; it induces others to neglect the collection of their annual dues, and some to cease from all operations.

'The Board fondly cherish the hope, that this subject will be fully examined and understood, by every auxiliary, and by every friend of the Parent Institution.

Let it be fully understood, and kept in mind, that the whole amount of money in the Treasury, during the last year, was only - - - - - -	$50,167 80
That of this sum there were returned in Bibles and Testaments sold to Auxiliaries at five per cent less than cost - - - - - - - - -	24,773 50
To Societies and individuals, on the same terms -	3,242 05
Returned in free donations to Auxiliary Societies, Bibles and Testaments, amounting to - - -	8,797 41
To this add the five per cent on the above sales -	1,400 77
Cost of stereotype plates - - - - - -	2,009 90
Loss, on counterfeit bills, and uncurrent money -	181 81
Expenses of travelling agents, and compensation to the same - - - - - - -	255 18

Rent of the Society's building, to the Trustees of the building	1,600 00
Insurance of property against fire	255 00
Printing and Binding of Reports, Extracts, and Brief Views	1,144 43
	$43,660 05

Leaving a balance of only six thousand five hundred and seven dollars and seventy-five cents, to be applied to the translating and printing the Scriptures in foreign languages; and the circulating of them in foreign parts, or in our own country, where there are no Auxiliary Societies formed, and where the people are very destitute of the Sacred Volume.'

Intelligence from Hayti.—The Rev. Loring D. Dewey, Agent of the Colonization Society, has recently returned from Hayti; and by notices he has brought from the government, it appears that some new arrangements have been found necessary, relative to the future accommodation of the coloured people, who may emigrate to that island.

It appears that in consequence of some base speculations entered into by emigrants with others, the Secretary General has issued the following notice.

Translation.

'In offering an asylum to the free African population, living in the United States, in the deprivation of every political right, the government of the Republick had less in view, its own interests, than the happiness of that oppressed people. Its munificence has even exceeded expectation, for instead of confining itself to encouraging emigration, it has undertaken it entirely at its charge.

'After this, it was far from expecting that the transportation of the emigrants would have been made a matter of sordid speculation, or that there would have been among foreign ship owners, as well as among the emigrants themselves, persons so base as to deceive its good faith. Nevertheless, it did not require long to know that, not content with employing intrigue to persuade the return of the emigrants already settled in the profits of this speculation, in order to increase its range. How many in effect have we seen, who, scarcely landed in our ports, have demanded the privilege of departing, one after another, even before the expiration of the four months of rations granted by the state, and all, certainly, without having had the necessary time to ascertain if they should be able to do well or otherwise! If it is necessary to add further proof to that already obtained, of the connivance of a great number of emigrants with the ship owners, it may be stated here, that many families, carried on board the schooner Olive Branch, Capt. Mathews, which anchored in our port on the 4th of the present month, have demanded permits to depart, three days after disembarkation

Could this have taken place if these emigrants, (who are so totally destitute of every thing, that the government of the Republick is obliged to pay, not only the expense of passage, but also that of their transportation from the interior of the United States, to the ports of embarkation,) were not interested in the gains of this stock-jobbing, rendered more facile, by the President's renouncing all claims on the emigrants, who have returned, for the expenses which they had occasioned?

Therefore, wishing to put an end to the abuses, which have resulted from the means employed to convert the emigration into a commercial speculation, and which without advancing the end proposed, essentially injures the publick treasury, the ship owners of the United States, and all others who may be in a situation to receive emigrants on board their vessels, for transportation to Hayti, are informed by the present notice, which shall be inserted three months in the Official Gazette, that no one may pretend ignorance as an excuse, that the government of the Republick will pay no expense whatever for the passage of said emigrants, after the 15th June of the present year, 1825.

Those persons in the United States, who have associated for the purpose of directing the affairs of the emigration in question, are also informed, that they will no longer be allowed by the government, after the above date, any sum for the assistance or transportation of those emigrants who wish to come to Hayti, and to whom hereafter it will grant nothing but the four months provisions already promised, and portions of land to be cultivated by them, for which they shall receive a title as soon as they shall have put it into a state of productiveness.

Port-au-Prince, April 12th, 1825—year 22.

LIST OF NEW PUBLICATIONS.

A Collection of Essays and Tracts in Theology. By Jared Sparks. No. X. Boston.

Gospel Advocate. Vol. VI. Nos. 5 and 6.

A Sermon on the Communion; preached March 6, 1825, in the First Congregational Church in the City of New York. By William Ware.

Literary and Evangelical Magazine. Vol. VIII. Nos. 5 and 6. Richmond, 1825.

Discourses on the Offices and Character of Jesus Christ. By Henry Ware, Jr. Boston, 1825.

Missionary Herald. Vol. XXI. Nos. 5 and 6. Boston, 1825.

Sermon on the Art of Preaching; delivered before the Pastoral Association of Massachusetts, in Boston, May 25, 1825. By Edward D. Griffin, D. D.

Baptist Magazine, new Series. Nos. 5 and 6. May and June. 1825.

An Address to the Members of the Bar of Suffolk, Mass. at their stated Meeting. By William Sullivan.

Friend of Peace. No. IV. Vol. 4.

Review of the Rev. Mr. Colman's Sermon, delivered at the opening of the Independent Congregational Church, in Barton square. Second Edition; containing a Reply to Mr. Colman's Notes. 1825.

A Sermon, delivered before the Ancient and Honourable Artillery Company, June 6, 1825. By Nathaniel L. Frothingham.

Edward, the Sunday Scholar; a Sketch from Real Life. By Mary Hughes.

The Two Farmers. Printed by the Trustees of the Publishing Fund, May, 1825.

The Duties of an American Citizen; Two Discourses delivered in the First Baptist Meeting House, on Thursday, April 7, 1825, the Day of Publick Fast. By Francis Wayland, Jr.

Leavitt's Easy Lessons; for Summer Schools. Second Edition, 1825.

Views in Theology. No. 3. President Edwards' Doctrine of Original Sin, the Doctrine of Physical Depravity. 12mo. pp. 104. New York. F. & R. Lockwood.

The Literary and Evangelical Magazine. Vol. VIII. No. 4. April, 1825. $3 per annum. Richmond, Va.

The Christian Repository. By Samuel C. Loveland. Vol. V. No. 6. April, 1825. Woodstock, Vt.

Remarks on the Rise, Use, and Unlawfulness of Creeds and Confessions of Faith, in the Church of God. In two Parts. By John M. Duncan, Pastor of the Presbyterian Church, Tammany Street, Baltimore.

A Sermon on the Death of the Rev. John H. Livingston, D. D. S. T. P.; Preached before the General Synod at Albany, and at Poughkeepsie. By the Rev. C. C. Cuyler, A. M. With a short Memoir of his Life. 8vo. Price 25 cents. New York.

Lincoln's Scripture Questions, stereotyped, being the Fifth Edition. To which are now annexed the Answers from Scripture. 18mo. pp. 126. Lincoln & Edmands.

Mosheim's Ecclesiastical History. In 4 vols. 8vo. J. & J. Harper. New York.

A Sermon on the Occasion of the lamented Death of the Rev. Joseph Galluchat, of the Methodist Episcopal Church; Preach-

ed in Trinity Chapel, Charleston, S. C. May 1st, 1825. By William Capers, Senior Pastor of the Methodist Episcopal Church, in Charleston, S. C.

Cunningham's Morning Thoughts on St. Matthew. Philadelphia. A. Finley.

A Dissertation on the Nature, Obligations, and Form of a Civil Oath. By William Craig Brownlee, D. D. 8vo. pp. 44.

The Christian Spectator; conducted by an Association of Gentlemen. Vol. VII. No. 5. May, 1825.

Redeeming the Time; a Sermon by the Rev. Samuel M. Emerson, Pastor of a Church in Manchester.

Discussion of Universalism; or a Defence of Orthodoxy against the Heresy of Universalism, as advocated by Mr. Abner Kneeland, in the Debate in the Universalist Church, Lombard street, July, 1824, and in his various Publications, as also in those of Mr. Ballou and Others. By W. L. McCalla. Philadelphia.

The Christian Journal and Literary Register. May, 1825. New York. T. & J. Swords.

Helon's Pilgrimage to Jerusalem, a Picture of Judaism in the Century which preceded the Advent of our Saviour. Translated from the German of Frederick Strauss. 2 vols. 12mo. Boston. Wells & Lilly.

The Claims of Past and Future Generations on Civil Rulers. A Sermon preached at the Annual Election, May 25, 1825, before His Honour, Marcus Morton, Esq. Lieutenant Governor, the Honourable Council and the Legislature of Massachusetts. By William B. Sprague, Pastor of the First Church in West Springfield. 8vo. pp. 36. Boston. True & Green.

A Brief Outline of the Evidences of the Christian Religion. By Archibald Alexander, D. D. Professor of Didactick Theology in the Theological Seminary, Princeton, N. J. Price 87 cents Princeton.

A Mirror, in which is shown the Likeness of professing Christians, who place no confidence in the Light Within, or Spirit of Truth, as being the Gift of God. New York.

Essays on some of the First Principles of Metaphysicks, Ethicks, and Theology. By Asa Burton, D. D. Pastor of the Church of Christ in Thetford, Vt. 8vo. pp. 411. Portland. Arthur Shirley.

The Gospel Advocate, No. LIV. June, 1825.

A Dissertation on the Divinity of Christ. By William Fowler.

The Design and the Importance of the Education Society of the Protestant Episcopal Church in the Diocese of Pennsylvania; a Sermon preached on the evening of Sunday, the 8th of May, in St. Stephen's Church, in Philadelphia. By Wm. H. De Lancey.

Assistant Minister of Christ Church, St. Peter's, and St. James's, Philadelphia.

The Difficulties of Infidelity. By George Stanley Faber, D. D. Rector of Long Newton. New York. Wilder & Campbell.

DIED.

The English papers have recently announced the death of Mrs. Letitia Barbauld, so long and so honourably distinguished for her literary and religious productions. She died on the ninth of March last, in the eighty-second year of her age, retaining to this venerable period in a remarkable degree, her fine intellectual and moral powers. The following brief sketch of her life is extracted from one of the journals of the day. We are happy to find, that a memoir from the pen of one, in every respect qualified for the task, is in preparation.

'This distinguished individual, whose fame was second to none among the female writers of her country, was born at Thilworth, Leicestershire, June 20th, 1743. She was daughter of the Rev. J. Aiken, D. D. and widow of the Rev. Rochemont Barbauld. She was indebted to her learned father for the solid foundation of a classical education; a boon at that period rarely bestowed on a daughter. In 1756, she accompanied her family to Warrington, Lancashire, where her father was appointed one of the tutors of a dissenting academy. She published at this place, in 1772, a volume of original poems, which immediately gave her a place in the first rank of living poets. The next year, in conjunction with her brother, the late J. Aikin, M. D. she gave to the world a small, but choice collection of Miscellaneous Pieces in Prose. On her marriage, in 1774, she went to reside at Palgrave, in Suffolk, where her "Early Lessons," and "Hymns in Prose for Children," were composed; master-pieces in the art of early instruction,—monuments at once, of her genius, and of the condescending benevolence which distinguished her.

'Mr. and Mrs. Barbauld quitted Palgrave, in 1785, and, after a tour on the continent, settled at Hampstead. Some pamphlets on religious and political topicks, and a poetical epistle to Mr. Wilberforce, on the rejection of the Bill for the Abolition of the Slave Trade, were the principal efforts of her pen, during her residence at this place. In 1802, she and Mr. Barbauld removed to the village of Stoke Newington, where the remainder of her life was passed. A Selection from the Spectator, Tatler, &c. introduced by an essay; another from the correspondence of Richardson, with a life and critique on his works, and a collection of English novels, with prefaces, biographical and critical, served in succession to amuse her leisure. A higher effort of her powers was an original poem, entitled "Eighteen Hundred and Eleven," which appeared in the ensuing year, and was the latest of her separate publications. She still, however, continued to exercise occasionally her poetical powers, which she enjoyed the rare privilege of retaining in full vigour, to the termination of her long life. She sunk by a gradual decay, with little pain of body, and in perfect composure of mind. The moral qualities of this celebrated lady, reflected back a double lustre on her genius. Her principles were pure and elevated, her sentiments uniformly mild, candid, and generous. Never were faculties borne more meekly; neither pride nor envy had the smallest share in her composition; her courtesy and kindness to others, were unbounded; her society was equally a benefit and a delight to all within her sphere. She left behind her many and warm friends, and passed through life without an enemy. Mrs. Barbauld left at her demise, many unpublished pieces, both in verse and prose; and a complete edition of her writings, with a collection of her letters, may speedily be expected, introduced by a memoir of the author, from the pen of Miss Lucy Aikin.

THE

Christian Examiner.

No. IV.] *July and August*, 1825. [Vol. II.

Miscellany.

ASSOCIATIONS FOR BENEVOLENT PURPOSES.

The present age is distinguished for publick spirit and benevolent enterprise, manifested in every possible form. There is one way of doing good, in particular, which never before was carried to any thing like the same extent—namely, by *associating* for this purpose. We have societies for every thing. The consequence is, that scarcely a month passes in which we are not called upon to join, or aid, some benevolent association. It seems necessary, therefore, if we would act a wise and consistent part in regard to them, that our minds should be fully made up on all the great questions touching this peculiar mode of charity.

What are the arguments in its favour?

What are the objections and abuses to which it is liable?

What are some of the general rules, by which our conduct should be regulated respecting it?

I. In the first place, we are to consider the arguments *in favour* of this mode of charity.

Let us begin, then, by admitting, that when the object is a good one, and the plan judicious and practicable, these associations accord peculiarly well with the spirit of our religion, and seem to be dictated by it. If there is any one thing above all others, which distinguishes the gospel, it is the earnest and impassioned manner, in which it pleads the cause of humanity. 'Inasmuch as ye have done it unto one of the least of these

my brethren, ye have done it unto me,' were the words of its divine Author. The genius of our religion leads us, also, to act together, and make the cause of humanity a common cause. One of its principal designs, indeed, appears to have been to promote a union and fellowship among good men for good purposes; that their agency might be more effectual by being a combined agency. Hence in the churches founded by the early christians, it was never forgotten that one office incumbent on them, in their collective capacity, was to act as so many charitable associations. Each member was required to contribute, as he was able, to a common fund for charitable uses. Nay, so far did they carry this principle in the beginning, that they had all things in common; their whole disposable wealth being poured into one common treasury, to be expended afterwards as the wisdom of the whole body might dictate, or its wants require.

Another consideration in favour of associations for charitable and other benevolent purposes, is, that there are obviously many important objects, which cannot be accomplished in any other way. Individuals may do much, undoubtedly, as individuals; but there are many publick objects and humane undertakings, which from their nature or magnitude absolutely require the consent and co-operation of numbers. This holds true especially in a country and under institutions like ours. Such is the distribution of property amongst us, and such the nature of our government, that individuals here can never hope to rival the splendid acts of princely munificence sometimes recorded of the old and immensely rich families of other countries; neither can we expect the same degree of legislative patronage. Much, therefore, of good that is effected elsewhere by private munificence, or royal and legislative patronage, can be effected here only by voluntary associations. It is idle to say of this, that it is not our best resource, for we have no other. Besides, it often happens that the best undertakings are unpopular in the outset; and what can an individual do with publick opinion against him?

It may be further urged in favour of such associations, that in all cases where men combine, and act together, for any specifick object, they may be expected to act with more spirit and more system, and consequently with more effect. The charity of individuals, even where it is sufficiently free and abundant, is likely from its very nature to be occasional and

irregular, and for this cause, if for no other, to do less good. We also need, if we would persevere in our benevolent undertakings, to be continually excited by one another, to be carried along by the power of sympathy; and this can only be, where numbers act together. Besides, it is but reasonable to suppose that many persons would give more than they now do to objects which they approve, if they did but know how to give, and how to apportion their gifts. It is well, therefore, that such persons, occupied as they are themselves in other ways, should be able to find some society, the object of which they approve, and the management of which they believe to be judicious, that they may make it the almoner of their bounty.

It should also be mentioned as a circumstance recommending associations for benevolent purposes, that their influence on those who take part in them, must be favourable to piety and virtue. As men's characters are known, so their characters are in no small degree determined, by the nature of the pursuits in which they take a real and active interest. Let them be devoted, therefore, to what is believed to be a good and a holy cause, let them meet often to converse about it and to promote it, let them make many willing sacrifices of their time, property and personal convenience to such a cause, and it is impossible that it should not strengthen and confirm their benevolent feelings, at the same time that it exercises them. Men talk about finding satisfaction in this pursuit or in that, but the truth is men will find satisfaction in whatever interests them. All we have to do, therefore, is to cultivate an interest in the benevolent undertakings of the day, and we shall derive a proportional satisfaction from contributing to their success. And, though I am far from believing all these undertakings either necessary or judicious, I still cannot but think, that the satisfaction found in aiding the wildest and most visionary of them, must be far more rational and dignified, than that sought in many fashionable dissipations.

Perhaps it will be said that these associations sometimes lead men to be more liberal, than, from their circumstances, they can well afford; but I do not think there is much weight in this objection. Persons who have a disposition to expense, if they were not expensive in their charities, would probably be so in something else, which might lead them into still greater extravagances. Besides, it should also be considered, that in the same proportion as men become really interested in benevolent undertakings, their desire for many other expensive gratifications must

decline; and in view of economy merely, where, I pray, is the harm, that they should take the money which they formerly squandered on dress or the table, and devote it to some charitable purpose? When men waste their property in dissipation, not only is that property lost, but the effect of the dissipation on their habits is commonly such as to unfit them for acquiring more; but in contributing to a benevolent object the reverse of this follows. Without being at all unfitted for business they feel a new motive to industry and enterprise, that they may be able to make further contributions; and are more likely for this very reason to continue industrious and enterprising. Men may, I allow, give too much and too often, and sometimes, perhaps, they do; but I am by no means a convert to the doctrine, that men are often made poor by their charities. In my mind, therefore, it is enough to weaken and destroy the objection we are considering, that it seems to proceed on the presumption, that there is danger we shall become too generous. So far is this from being true, every thing we know of ourselves, and every thing we see of other people, must convince us, that our danger is all the other way—that we shall become too selfish; and, consequently, that instead of avoiding, we ought rather to court, any and all such influences as may be adapted to excite and keep active the benevolent principle.

But will not the multitude of publick charities interfere with our private charities, and cause them to be neglected or undervalued? This may be its effect on some minds, but not, we think, on the generality. To give freely men must be used to giving. Unless frequently called upon to give, they will forget, that it is their duty to give. They may still regard it as very well to give, but they will not regard it as a part of their duty; and consequently they will not concern themselves in finding suitable objects on whom to bestow their charities, nor make the necessary reservations from their income for this purpose. Indeed, where men are actuated by right motives, I can no more suppose that their interest in publick charities will interfere with their private charities, and cause them to be neglected, than I can, that their interest in the publick exercises of religion should interfere with their private devotions, and cause them to be neglected.

Again, perhaps it may be said, that the very same disposition, which leads one to figure in these societies, would under other circumstances lead him to figure in a ball room, or at a horse

race;—that it is, after all, nothing but a mixture of ambition and vanity. Be it so; surely it will not be alleged as an objection to these associations, that they have the power to give so excellent a turn to a human weakness. Besides, it should be remembered, that many natural principles are good or evil, according to the direction which is given them, or the objects on which they are bestowed. Ambition, for example, is vicious or contemptible when connected with a guilty or low purpose, but noble and commendable when connected with one worthy of it. We see no reason why men's principles should be suspected in their charities, any more than in their other actions. Let it be, however, that men are often actuated in their benevolent undertakings by poorer principles than we could wish, or than they avow; still it is certainly better, that these principles, poor as they may be, should be exerted in doing good, rather than in doing evil. It is better for the persons themselves. It is better for society.

To conclude: It is a fact, that these associations have in many instances succeeded beyond the most sanguine expectations of their founders. Witness the success of the society which was formed not many years ago in England, for the abolition of the slave trade. It has entirely revolutionized publick opinion, and, in most civilized countries, the policy of governments, in regard to that odious and detestable traffick. It has accomplished what the most despotick power on earth would never have dared to attempt; and the doctrines, which in the beginning it only ventured to hint at in its humble memorials to Parliament, have now become acknowledged principles, familiar as household words. Witness, also, the success of the Bible Cause, as it is termed, conducted and supported by voluntary associations. Its agents are in every land; its presses are going in every language; its publications are counted by millions; and its revenues are such as kings might envy. The first meeting of the British and Foreign Bible Society may be referred to as commencing a new era in history. Take for another example the success of the Missionary Enterprise. I do not now speak of the reasonableness or the practicability of this undertaking; but when it is stated, that between two and three millions are annually collected and expended in the almost hopeless attempt to convert the heathen, all must admit the efficacy of the instrument employed, however they may question the wisdom by which it is directed. We may also mention in this connexion,

that those sects, which have taken care to preserve a close and well organized combination, have derived great advantage from this circumstance. For a proof of this we may refer to the history of the Quakers and the Methodists. The Universalists of this country are also making great progress by the same means. In short, it may be laid down as a general maxim, that any party in religion or politicks, which will not merge its minor differences, and combine its strength for its great objects, and act in such combination, cannot hope to prosper for any length of time, if, indeed, it can exist.

These are some of the arguments *in favour* of associations for benevolent purposes.

II. We proceed, in the second place, to consider the *objections* and *abuses*, to which such associations are liable.

The first which may be mentioned, is, that they lead to *ostentation* in our charities. It is enough, the scripture tells us, to take from our best actions their principal recommendation, if we do them to 'have glory of men.' This was not intended, of course, to forbid such a publicity in our charities, as is often absolutely necessary, either from the nature of the charity, or to give effect to our example; but to discourage ostentation. Here, however, you may say, that to give even from this motive, is better than not to give at all; and so it may be in many cases. But this does not remove the objection considered as existing against publick charities compared with private charities, if the former are more likely to proceed from ostentation. Nay, I have said myself, that if a man will be vain and ostentatious, he had better be so in his charities than in his dissipations, and I say so still; but this is a very different thing from approving a system for inducing charity, which is adapted to *make* men vain and ostentatious. Nothing, therefore, can justify, or excuse, the conduct of those societies, which make it a part of their policy to practise on this infirmity of weak minds—to hold out the lure of office, consequence and applause, instead of appealing to their benevolence and sense of duty.

A second objection urged against this rage for religious and other benevolent societies, and sometimes not wholly without foundation, is, that it leads to what has been not unaptly termed *religious dissipation*. I hold it to be indisputable, that next to the duties of piety, the first care of man should be to 'provide for his own, and especially for those of his own house.' The danger is, that these common and every day offices may be-

come of little account in the eyes of men, who are smitten with this passion for doing good on a grand scale. The time has come when a benevolent undertaking is recommended, not because it is right, or useful, or practicable; but because it is magnificent and sublime. Who cares for the drudgery of family matters, who cares for the wants of a few poor neighbours, or relations, when he has joined a society that promises to open the doors of heaven to forty millions of idolaters, that would otherwise perish everlastingly!—Men like to be busy without being industrious, and the remark applies to women also. For this cause many will leave their homes and places of business, though ever so much wanted there, and make themselves abundantly active for one of these societies; when there is no want of candour in suspecting, that they think more of the society itself, and the excitements attending it, than of its object. We all know the common-places, from which it would appear that we cannot carry our devotion to these societies too far. It is a great work, we are told; the cause of the Redeemer; the salvation of immortal souls are depending on it, and we ought, therefore, to be willing to sacrifice our lives to it. But admitting that we should be willing to sacrifice our *lives* to it, there is what we should not be willing to sacrifice to it, what we have no right to sacrifice to it—our prior and paramount obligations. He, therefore, who neglects his family, and the common and every-day duties of justice and humanity, will find it but a poor excuse for his delinquency, that he belongs to a thousand societies, and is passing generous with other people's money.

Complaints are also made of the means, which these associations sometimes employ for increasing their funds. I have already condemned the conduct of those societies, which make it a part of their policy to address themselves to the vanity of the weakminded, and hold out the lure of office and consequence. How much more reprehensible to endeavour to practise on the fears of the inexperienced, the sensitive, and the credulous; and when this policy is carried even to the bedside of the sick and dying, who is there that would repress his indignation? It was of a piece with the cunning of the catholick priesthood to inculcate it upon the wealthy sinner, that he could make no atonement which would be so acceptable to heaven, as a liberal bestowment of his property for pious uses; but perish the undertaking, that would prosper by such an expe-

dient. There is another device for keeping up the credit of a publick charity, which deserves notice, as there is reason to fear it has been practised to a considerable extent. I mean the false, or at least the partial representations, which its agents will sometimes give of its success hitherto, and its future prospects.

Take, for example, the accounts which the missionaries have been continually sending home from India, ever since they began their operations in that country. They have been such, from that time to this, as to encourage the friends of the enterprise to believe that every thing there was going on as prosperously as could be expected. Notwithstanding these representations, however, it is now ascertained that their actual success has been almost nothing, in regard to what was at first anticipated. We do not charge the missionaries with asserting what is not true; but they have not given us the whole truth; and they ought to have considered, that this is one of those cases, in which a partial representation is, to all intents and purposes, a false representation, as it must leave a false impression on the mind. I am no enemy to the missionary cause. On the contrary, I believe the missionaries have done considerable good *indirectly*, and it is my opinion, that liberal Christians have not been sufficiently ready to acknowledge this. What I complain of, is, that while its friends have been expected and importuned to contribute to the undertaking, they have been kept but imperfectly acquainted with the real progress, which has as yet been made.

Again, it has been objected to many of the popular charities of the day, that they aim at accomplishing objects, which are either injudicious, or impracticable. It is a doctrine in which most persons, who have turned their attention to this subject, are now agreed, that the more we do for the publick and permanent relief of those who make themselves poor by their vices, the more we may do. The charity will multiply its own objects by making the prospects of the offender less desperate, and in this way lessening the motives which formerly existed, to deter him from the courses likely to bring him into a situation to need the charity. We should remember, too, that it is God, all merciful as he is, who has made the wages of the transgressor hard; and it is not for such as we to interfere with this discipline, and make them less so. The community owes nothing to a charity, which acts as a bounty on idleness and improvidence; which takes the resources, it has wrung from

the hard earnings of the virtuous and industrious, to throw them away on some project for making the last hours of the idle and vicious more comfortable. It may seem a cruel doctrine, that we ought not to provide asylums for supposed penitents, even where it is chiefly with a view to their moral and religious improvement. It has been thought, however, that the influence even of such a charity, where it is publick and permanent, may well be suspected, on the principle stated above; because it makes the prospects of the sinner in entering on a guilty course less desperate, and consequently lessens the effect of the considerations that should deter him. In our zeal for saving souls we should be careful not to resort to means, the effect of which, when all their indirect and remote influences are taken into the account, will in fact be to ruin and destroy more souls, than they save. Nor let it be said, that the supporters of such a charity are not responsible for these bad influences, because not intended. They are responsible for them, if they might have foreseen them. I have strong doubts whether asylums, like the Magdalen House in London, are, under any circumstances, useful, or even harmless.

We have also heard suspicions intimated respecting the *interiour management*, if we may so express it, of several of the great publick charities. The investigations which have been made, recently, by order of the British Parliament into the state of some of the publick charities in that country, have brought to light abuses so enormous as to be almost incredible. Of course nothing like this, implying positive and gross corruption, is to be imputed to the managers of any respectable charity amongst us. At the same time it is a striking indication of the abuses, to which such institutions are liable. Indeed, let the agents be ever so good, all experience teaches us, that fidelity to a publick body is a rarer virtue, than fidelity to an individual. Besides, though there be no want of fidelity, there still may be a great want of judgment and competency in the managers. And is it not common, is it not natural, in selecting persons from a large society to fill its directive and executive committees, that more regard should be paid to the zeal they have discovered in the cause, than to their talents for business, or their knowledge of mankind? We may refer to the first ten years of the London Jews' Society for a proof, how miserably and totally the objects of a great publick charity may be frustrated by the mismanagement of the directors. It is also feared that

there is too much of *party* in the management of some of these associations, understanding that word it its worst sense; that there is more of party than appears, or was originally intended; so that if likely to promote the interests of any thing, it must be the interests of a party, and not of the publick.

Having now given what I conceive to be a fair and sufficiently full statement of the considerations *for* and *against* this particular mode of charity, it only remains for me,

III. In the third place, to deduce from these considerations some *general rules* by which our own conduct should be regulated.

1. When we refuse to co-operate with any of these associations, we should be sure, that the reason, which we assign, is the true reason. There is nothing which a man will not sooner believe of himself, than that he is mean and sordid. He would much rather quarrel with your charity, than with himself for not contributing to it. He does not like these societies; there are too many of them; it is all party, all imposition; he is sick of the very term, society. This is the way he will talk. But is this the true reason, why he will not give? Let him put this question to his conscience. There is such a thing as an ostensible motive being different from the real motive. The ostensible motive may be, that he does not like the particular charity proposed, when the real motive may be one, which would prevent him from giving to any charity. This thing is now so well understood, that I have sometimes thought, if a man were to consult prudence only, it would be better always to ascribe his unwillingness to give to some selfish consideration; lest, in his attempt to save his character for generosity, he lose his character for that, and for truth too.

2. Because there are too many of these societies, it does not follow that there are none which have a claim on our patronage. Because some of them are conducted injudiciously, or aim at what is unwise or impracticable, it does not follow, that this is true of them all. Not that I mean to adopt the principle, that we have no right to reason against any practice from its abuses; for in many cases we certainly may. The simple fact, that any practice *is* often abused, affords ground for the presumption, that it is peculiarly *liable* to abuse; and a practice peculiarly liable to abuse is certainly objectionable on that account. But a single glance at the objections and abuses charged against these societies must convince us, that they do not

apply to all in the same degree; nay, that to many they do not apply in any degree. Besides, combination is often necessary in self-defence, and to countervail the bad influences of other combinations. To propagate errour the friends of errour combine; and how is the effect of such combination to be withstood or neutralized, but by similar combinations among the friends of truth? This is not to retaliate a culpable measure, which, I allow, would be justifiable under no circumstances; but merely to apply rightly a power, innocent in itself, to prevent the evils, which might otherwise result from the misapplications of this power by others. None, we should say, but those who think themselves wrong and others right, or who think right and wrong to be matters of indifference, can be insensible to the force of this reasoning.

3. Though the multitude of charities continually pressed on our notice does not release us from the obligation of contributing to any, it makes it necessary, that we should use more discrimination in selecting those, to which we will contribute. No man's means of charity are equal to the calls made upon them, and hence economy in our charities is as much a duty, as economy in our other habits.—Nay, to use no discrimination is virtually to be unjust in our charities; for whatever is given to an unworthy object, is so much taken from some other object, to which it properly belongs. Charity does not consist in putting our names to a subscription-paper, nor in dropping our money into a contribution-box. It has regard to some object; and the circumstances are such at the present day, as to make it peculiarly incumbent on us, not only that our contributions should be kindly intended, but wisely bestowed. It is not enough that the object be a good one, on the whole; it should be the best one, on the whole. Besides, to give without thought or consideration, to give merely because we have an opportunity to give, or are importuned to give, proves only that we have an easy, but not that we have a pious or humane disposition.

4. Lastly, we should consider to which extreme on this question we are most likely to incline, from our habits of thinking, and our connexions in life. Let it be that the orthodox are peculiarly liable to imposition on this subject, or that their zeal is continually carrying them too far; is this also true of Liberal Christians? I do not mean, that there is any just ground for the abuse, which has been heaped on the latter for the coldness they have manifested towards some of the great publick charities of

the day; for it has not been without reason, that they have manifested this coldness. At the same time, we ought to consider, whether this feeling has not become in some sense general and habitual with us, acting like a constitutional coldness, and giving a strong bias to our opinions respecting all charities. If so, and we are wise and conscientious, we shall watch against this bias, and endeavour to counteract it, by leaning hard in the opposite direction. After ascertaining on which side *we* are likely to err, we have only to take care that we do not err on that side, and we may consider ourselves safe.

There certainly is room for doubt, whether Liberal Christians have done their part for religion and humanity. Of course, I am no advocate for that incessant and unmerciful system of begging, which spares nothing; nor can I think with any patience, that an individual or society, under the guise of a zeal for religion or humanity, should resort to arts and tricks, first to deceive and afterwards to plunder. But without any thing like this, Liberal Christians might be much more active, than they now are, in their benevolent efforts. And certainly, if our hearts were right, we should find a livelier pleasure in doing good, than in hoarding up our treasures, or lavishing them on objects which have no power to satisfy. In a little time nothing will remain of us here, but the memory of what we have been; and who would not wish to be remembered then as a publick benefactor? Our thoughts go on further still—to that world, where they shall have justice without mercy, who have shown no mercy; and where He who is our judge shall say, "In as much as ye did it not to one of the least of these, ye did it not to me."

For the Christian Examiner.

It is well known, Mr. Editor, that difficulties of a serious character have arisen among that very estimable class of our christian brethren, who are denominated Friends, or Quakers. The many virtues, which have, for a long time, distinguished these brethren considered as a distinct body, entitle them to the respect and regard of all the followers of our common Master. Their love of independence as it respects external control—their adherence to principle in times of temptation and trial—their honest and devoted, though not always en-

lightened zeal—their abhorrence of creeds and of the crippling influence of creeds upon the mind—their habits of social order, of industry, of integrity, of justice, and of plain-dealing—their sobriety and general exemplariness, in the restrictive virtues—their attention to each other in weal and woe—their noiseless piety—their philanthropy and efficient benevolence as especially manifested in their efforts for the abolition of the slave trade, and of that other great curse which has settled upon the nations—war;—these, if not peculiar, must be considered as distinguishing traits of the society of the Friends, and constitute a very strong claim upon the regard of christians of every name.

But while we pay this cheerful tribute to the virtues of these brethren, it is apprehended that they, like almost every other description of christians, at the present day, are over-much devoted to certain narrow notions, and to useless and therefore unwise and unjust restrictions, which the age has outgrown. The paper I inclose seems to authorize this view of the subject. It was furnished by one of those who have exposed themselves to the censure of the great mass of the Quakers, in answer to an inquiry with respect to the difficulties which are known to exist in the society. If this account be correct,—and it certainly bears upon the face of it strong marks of candour and truth,—it shows, I think, conclusively that a new era is approaching in the history of this interesting class of christians. The difficulties which have recently prevailed among them appear to have resulted from no trivial or temporary cause, but from the reaction of the immortal mind within against the pressure of narrow views of divine truth, and against an over attachment to absurdities entailed by a remote and darker age, and rendered consecrate by time. If this be so, it is easy to foretell that it is a contest, which, when once begun, will never cease, until conscience is set free, and the truth established. There appears to be no hope of any thing like a compromise; and all the alleviation to be hoped for, is to be found in the temper and forbearance of those who feel themselves obliged to be opposed to each other in opinion. Perfect decision, firmness, a strict and habitual recognition of the great truth that "hearts may agree, though heads may differ," will ensure to those,—who are called, in the Providence of God, to do for the Friends' Society what Luther, Zuinglius, and the rest did for Popery, —a final triumph.

REMARKS *in reply to an inquiry respecting the Occasion of the Difficulties existing in the Society of Friends, and the extent to which they have reached.*

THE answer to this inquiry may be given very summarily; and though the subject is capable of great extension, we wish to be as concise as possible, conscious that in its detail it would become tedious, even to a mind sincerely interested in receiving a correct statement.

The real cause, we would say, of the present state of this Denomination is the progress of light in the world. Their system, as it is now held and believed, being peculiarly unfavourable to this progress of light, those members, who cannot in conscience fully adhere to it, become obnoxious, and difficulty ensues.

It may here be asked, have such obnoxious members exerted all their influence to produce improvement? Many *have* as regards the *spirit* of their laws; any alteration in the *letter* of the law can only be made by the body of their Rulers. The slightest variation is the work of years, and is only effected as it appears eligible to the most strict adherents to their code. For instance, in the course of twenty years from the beginning of individual efforts to effect it, such an alteration as the following is produced,—that the parties shall declare their intention of marriage in person before *one* monthly meeting instead of *two* previous to the solemnization of the compact in a public assembly. Leaving the extreme difficulty and very slow progress of alterations in the *letter*, it is from the *spirit* of the law, as regards its administration, that many of the present difficulties have arisen.

A bias of prejudice, at the discovery of greater liberality of sentiment, or of jealousy at the estimation of a minister, has been the secret original cause, out of which offences have grown, and these *secret* causes have gradually operated to pervert *openly* the spirit of the law. The proceedings of one congregation must always be recognised as right, by all the rest in the world, and the *invisible* machinery of the system is so alike in all, that a small local beginning will in this way become general and soon pervade all the ruling powers.

There are instances wherein the letter of the law has not been violated, or there has been nothing in the letter to reach the precise occasion; and yet individuals have become obnoxious for

the want of a liberal administration of its spirit by their judges; and when excommunication appears desirable, there is always one broad ground whereon to effect it,—that of the delinquent not taking the advice offered him.

It may be asked, why do not these individuals, obnoxious to the rulers, withdraw from the society?

Some have conscientiously done so, after a long course of cogent and calm remonstrance against all arbitrary and illiberal measures.* Others have felt it their duty to remain until regularly excommunicated; not by any means having for an object, opposition to the society, but honestly and sincerely acting according to their sense of right, and openly avowing this to be their only principle of action. The obnoxious occasions, on which some of these members have come under the cognizance of the society, have begun by their continuing to rise at the public prayers of excommunicated, but eminently pious, ministers, and rising at the prayers of ministers of other denominations; attending the meetings of these two descriptions of ministers; and if either description has been accompanied in a journey by such individuals, they have been excommunicated according to the rules of the society, because they could not go out with credentials of approbation. Though this line of conduct, that of remaining till excommunicated, may be liable to misconstruction; when it has been conscientiously pursued, with an honest expression of more liberal sentiments, in a spirit of meekness submissive to all consequences, it has, equally, perhaps, with withdrawing from the society, served to open the eyes of other members who had too blindly followed the tradition of their fathers.

Individuals of most blameless lives and pious dispositions have, in some instances, been excommunicated for public speaking, when there has been nothing exceptionable, even to the rulers, in what they have said; when their addresses have been mere exhortations to a more perfect obedience to the law of God in the heart. But these have been known to have fellowship with

* Some members have made no attempt to withdraw on account of the difficulty of effecting it. For such is considered to be the infallibility of the Society, that a person MUST be in error, if he resign his membership; hence in many congregations it is not suffered, but after a resignation is presented it remains unnoticed till some time has elapsed, when, if no other pretext is given, the individual is formally excommunicated for non-attendance of public worship. In a few instances lately, resignations have been reluctantly admitted.

excommunicated persons, and to have entered their dissent when measures were proceeding against them.

About one hundred and twenty years since, there was a rule in the society, which prevented members from sitting in their meetings for transacting business, after a complaint was entered against them. Occasionally in the revision of their rules (perhaps once in thirty or fifty years) articles are left out, and several revisions have occurred since this was considered obsolete, though the usage of withdrawing on such occasions has been generally continued. When actual immorality was the ground of the complaint, this usage was continued voluntarily by the delinquent to spare his own feelings on hearing his transgression discussed in his presence. But within the last four years, in consequence of members being called in question on subjects merely relating to liberty of conscience, one or two wished to hear their own causes tried, and remained accordingly, after the meeting for public worship had closed, and business was entered upon. Immediately the old records were explored, and the exploded rule of a century past was restored to the present code of laws by the direction of the next annual meeting. During the process of its restoration several members remonstrated forcibly against this retrograde movement, but they were disregarded, and their opposition to it was considered a great offence. Thus the privilege of a common court of justice being denied (that of the criminal hearing the trial of his own cause) it had the effect to open many eyes to this perverted system.

Another recent proceeding has been felt peculiarly oppressive to those who had not before given up the hope of reform in the system, and for which neither law nor usage could be urged: That of rejecting the voice of a large number of their members, in their monthly meetings, and calling on Quarterly Meeting Committees, then present, to decide points which they wanted to carry, and carrying them accordingly, by the aid of these committees, whose only appointment was to *advise* in cases of difficulty; as if the Judges of a Supreme Court should controul the decision of an inferiour court of justice, and thereby effectually shut the door of *appeal* which is *professedly open.*

Such proceedings form a contrast to those of a few years ago, before the society became agitated, when unanimity was considered so desirable, that one dissenting voice from a respectable member would produce a suspension of the proposed measure.

Now, by the aid of these Quarterly Meeting Committees, a point has been carried when the voices for and against were in two discussions exactly equal, and at the time of the decision the continued opposition was entirely disregarded, and the record so worded as to convey the idea of perfect unanimity.

The request has also been repeatedly refused of a member under censure (on the same question of liberty of conscience) to have one or two witnesses present on occasions of being visited by Overseers or Committees. Some individuals have made it the only condition of such committees obtaining an interview with them, and it has been unwillingly admitted. In one instance a member was excommunicated because he refused to meet them without a witness.

The amount then is, that a system, begun with sincere motives, though blended with much that could only appertain to the very infancy of *such* a reformation, has had to a certain extent, in a less enlightened age than this, a moral tendency. Successive years greatly multiplied its rules, usages and advices, and by succeeding generations it has been exalted into an improper place, and become an object of superstitious veneration. It has been considered a great possession, a great privilege; it has been magnified as a purchase secured by the blood of the early Quakers, and too often substituted for pure and undefiled religion. Though the most enlightened have never meant to convey the idea, it has from many causes fastened itself on ignorant minds as *a religion of inheritance;* hence a great deal of the zeal manifested in upholding the system, and strengthening its bands, as if it were the vital spirit of Christianity itself.

Excommunication is consistent with the very nature of their present institutions, in which there are things, too numerous to mention, so peculiarly arbitrary and binding on the conscience, by usage as well as by written law, that a course of greater liberality cannot be admitted without destroying their system as it now exists. Besides this, there is something in their views of all other sects particularly paralysing to their own improvement, and difficult to define to any one who has not been embodied with them.

There is also a self-complacency, which many causes tend to produce from very early life, exceedingly prejudicial, and from which it is extremely difficult for minds of little intelligence to be wholly disengaged. With a multitude of operations, always strengthening this self-complacency, there is an habitual mode

of expression, and appropriation of passages in the Bible (or parts of them) both in preaching, when their meetings are confined to their own members, and in the Epistles regularly exchanged with all the annual meetings in existence, an appropriation, as if these passages were really designed for this particular society. Such as, 'being blessed above all the families of the earth'—'a peculiar people whom the Lord hath chosen to place his name upon'—'a city set on a hill whose light cannot be hid :'—In seasons of difficulty exhorting all true followers to cry, 'Spare *thy people*, O Lord, give not *thine heritage* to reproach :'—And in exhortations to the performance of duty, such expressions as these, 'that *our* Israel may lift up the standard to the people, that *our* Zion may arise, put on her beautiful garments, and become the praise of the whole earth'—'that the borders of *our* Zion may be enlarged,' 'that our highly favoured society may walk so worthily of the privileges purchased by our ancestors, and sealed with their blood, that the people, seeing our good works, may glorify God on our account, and flock to the same blessed standard as doves unto the windows.' Though these things may be repeated with accompanying wishes for spiritual progress, the habitual repetition of them, in the ears of young people, as applied to a society of which they are birthright members, has a very unhappy effect. This remark applies chiefly to such of the youth as, by great and incessant labour, are made willing to bear the restrictions of the society, and at last voluntarily cleave to the same exclusive views with their fathers. Those, who cannot be induced to bear these restrictions, generally break through them with an energy, which, under their circumstances, might be expected, and pursue the recreations of youth with an avidity far exceeding that of other denominations who have been reasonably indulged in them. There are of course children of more liberal parents, who have not been so rigidly educated as to produce this reaction.

In regard to the inquiry as to the extent to which these difficulties have reached, we would say, it is not only in New-England that they exist. They are beginning in almost every part of the society, though in some places more slowly and secretly than in others; and should they increase, feelings will arise which cannot be disciplined by a mere *profession* of *Quietism*. Much of mere effervescence will be seen, much of passion will be enlisted, and according to the various mind will the contest be. Tumult is not desirable, but it arises out of the nature of

the case. It is like men awaking from sleep, and finding that the ceremonials of the law have been their substitutes for purification of heart; and in their very efforts to become more devoted Christians, if they go not with the multitude, commotion is inevitable. While on the other hand, professors grasp with increased energy their fancied treasure, believing that if they relax in these ceremonials of the law, they are giving up the cause of religion itself—therefore they call on the youth 'to come up to the help of the Lord against the Mighty, to become valiant soldiers in the Lamb's warfare against all false spirits in the Church, that the ark of God may not be taken by the enemy and carried into a strange land.'

The secret slavery of the mind to the opinions of others is peculiarly operative in this society, descending to things too trifling to be named; and a certain prescribed course has long been so indispensable to any reputation in it, that the circumstances necessary to individual emancipation are of a nature that cannot fail to disturb the general tranquillity. Notwithstanding the justice of this remark, and its universal application to the society, we do not pretend to say that the best intentions have, in every instance, been pursued in the best manner. There was enthusiasm and extravagance amongst the early Friends, when they awoke to the superstition of the age; and there may have been a degree of the same, in awaking to the Quaker superstitions of the present day. Many things have been marked with imperfection, but good has unquestionably resulted on the whole, and liberal minds rejoice in the present era.

One fact is remarkable, that the strict observers of the law, in the Friends' Society, seriously believe that their members cannot separate from it, and be improving Christians. While universal love and charity are evidently increasing in the world at large, and the common observation is, 'though our opinions may differ, if our hearts are sincere toward God we shall each be accepted of Him,'—*they* are remarkable for the absence of this sentiment, as regards all separatists, whether withdrawn or excommunicated. To renounce the rules of this society, after having once observed them, is, in their view, to depart from all good; and, in case of no repentance, to fail of acceptance with the Father of Love forever. When such cease to adhere to their peculiarities of dress and language, they are considered (to use the common expression on such occasions) 'enemies to the cross of Christ—*strangers* to *self-denial*'—and however steady

the christian progress of separatists may be, however their hearts may be disciplined and their self-love subdued, they are still seriously and solemnly regarded as in a state of alienation from God, subjects of mourning, lamentation, and prayer.

But this arises from causes that entitle such minds to our pity, rather than our censure—it is to be attributed to their system, rather than themselves—and in all the foregoing remarks we would be understood to speak of institutions and their effects, and not of persons. These observations apply generally, and there are worthy exceptions to them all.

In several congregations there is a hope indulged that improvement will be effected, without separation, but in our opinion it is a fallacious hope. The present rulers in this society will probably remain as they are; for the very nature of their church government usages, and private views, prevents their advancing with the *Spirit of the Age*.

DESPONDENCY.

'The whole head is sick, and the whole heart faint.'

THERE are moments in the life of every one, when despondency takes possession of the mind, and subdues all the best feelings of the heart. When under its baneful influence, we are ready to quit this world, tired with its pleasures, wearied with its duties, and unable, or unwilling, to support its troubles. Then it is that our faith is weak, and our piety languid, and we are almost tempted to believe that God has resigned the government of the world to some evil spirit; that he has ceased to be gracious, and has afflicted us beyond our strength. Even our dearest friends lose their power to soothe us. We feel alone in the midst of multitudes, and believe there is not a human being to whose happiness we are in any degree necessary. We look upon those around us, and would persuade ourselves that they are more useful, more valued, more beloved, than we are. We say, had our circumstances or situation been otherwise, we should not have indulged this, or that passion; had fortune smiled, every other calamity would have been light in comparison to

poverty; we would persuade ourselves that *that* was our only vulnerable part; that, had we been blessed with affluence, we should undoubtedly have made good stewards, our hearts would have been ever ready to sympathise with the afflicted, and relieve the wretched, and our hands ever open to supply the wants of the poor. But deprived of that means of serving our fellow beings, we are incapable of being useful to them in any other way, and we set ourselves down in idleness and inactivity both of body and mind, willing to cast the blame of our unhappiness on any one, even on God, rather than place it to our own account.

But what is it that gives rise to these debasing, unhappy feelings? Is it when we are suffering under the rebukes of God that we find ourselves most powerfully assailed by them? Is it when the poisoned arrows of affliction have wounded our peace, when we believe the cord which encircled and united all our earthly blessings is cut asunder, and our hopes are blasted? No, if we examine our hearts, we shall find that it is when we have slackened the reins which controuled our passions, and have suffered them to govern us, instead of guiding and governing them. It is then, that we charge God with injustice, and think that we could have marked out our destinies much better for ourselves. It is when trifling crosses and vexations assail us, and we think them too contemptible to repel, that they usurp the reins before we are aware of their approach. We think them so small that it is unnecessary to bring into action all our forces, but keep them in reserve for greater occasions. Thus life is wasted. We forget that years are composed of days, minutes and seconds, and that the feelings and principles, by which we are actuated in these small portions of time, are those by which we shall be judged.

God undoubtedly knows our weakness, and he sends us those crosses and afflictions which will try our tempers, purify our affections, and prepare our hearts for his service. We should then practically, as well as theoretically, believe that every event is controuled by infinite wisdom, that the circumstances of our lives are such as to display our talents, and to bring to perfection our virtues. We should constantly keep in mind that this world is only preparatory to a better, and that we must either advance or recede in our christian course. Our minds are so constituted that we cannot remain stationary, and that we ought ever to be on the house-top watching the approach of the enemy!

The moment we feel secure, and relax our diligence, our powers of resistance lose their force, and despondency usurps the place of fortitude, patience and hope. Every situation has its peculiar pleasures and advantages, as well as its peculiar trials. But the more we study the works of God, and reflect upon the plan of his government, the more we shall be convinced that happiness and misery are equally distributed. A narrow and contracted mind brings every thing to its own compass. God has formed us social beings, that we may aid and enlighten each other, he has given to some one talent, and to others ten. We that possess but *one*, may enjoy the benefit, and reap some of the fruits of those who are blessed with more. Let us not draw a circle about us, and say, thus far will we go and no farther; but endeavour to give and receive the pleasure and happiness which God has provided, as exstensively as we may be able to reach it.

ACCOUNT OF THE UNITARIAN CHURCHES IN TRANSYLVANIA.

The following particulars relative to the history and present state of the Unitarian Churches in Transylvania, will probably be new to most readers. They are contained in a Letter from Professor Sylvester, published in the English Unitarian Fund Register.

George Sylvester, Unitarian Professor of Theology at Clausenburg, in Transylvania, prays that the blessings of salvation from God the Father, and our Lord Jesus Christ, may attend the pious assertors of the unity of God in England.

The brief Exposition of the faith, the history, and the present state of the Unitarians in England, communicated to us, afforded us great pleasure; as it assured us that you possess that fervent zeal for religion, which is so necessary to a more extensive propagation of the true faith. For, by some unhappy fate, the Unitarians, in whose faith and friendship, in Poland, Prussia, and the Belgic Provinces, our ancestors gloried, have been either suppressed or silenced: and though such has been the effect produced by the labours of the learned, that not only Germany, the Athenæum of modern times, but equitable judges throughout all Europe, have yielded them the palm of victory, we still

thought that Christians of this denomination had enjoyed the free exercise of their religion in Transylvania alone. We were unwilling, therefore, to refuse an opportunity, given us by the Divine Goodness, for literary correspondence, and most readily subjoin to your Exposition a summary account of Unitarian affairs in Transylvania.

Divine Providence, which has destined Transylvania to be the refuge of various nations, here opened a way, under elective princes, for the exercise of various religions. But as the affairs of Transylvania, from the paucity of coeval writers on the side of the Reformation, are involved in great obscurity with respect to religion, the origin of the Unitarian faith in Transylvania must be derived from tradition.

A tradition, descending from our ancestors to our predecessors, and from them to us, in succession, informs us, that, about the years 1540 and 1541, the inhabitants of the city of Clausenburg, which is the metropolis of Transylvania, went over from the Catholic religion to the Lutheran, and after having held the Lutheran religion for the space of five years, embraced the Unitarian faith, being greatly assisted by the labours of several individuals, especially of Francis David; for he, having ascended a smooth stone placed in a street in Thorda, (Torda or Thorenburg,) preached a discourse, in which he asserted the Father to be the only God, with so much effect, before a large concourse of hearers, that with the publick applause of his audience, and of the elder (or archdeacon) Caspar Heltai, he was declared pastor of the city; and being conducted to the cathedral church, situate in the market-place, and there having the pulpit offered him, brought over the whole city to his religion and that of his sect.

Whatever may be related by others, our writers assert, that the prince and the city of Clausenburg, in the year 1546, universally adhered to the profession of Unitarianism. This, however, is certain, that Francis David, who was the first preacher of the Unitarian faith in Transylvania, having read the writings of Luther and Melancthon, adhered, at first, to the churches of Saxony, then to that of Helvetia, and at length began to profess the Unitarian religion. But the history of the transactions as far as the year 1564, is very imperfect. In this year, Francis David, being elected by the mandate of John II., King of Hungary and Prince of Transylvania, Superintendent of the Hungarians, became the first Unitarian Superintendent.

Justice here requires us to mention George Blandrata, an Italian, a Piedmontese, of the town of Saluzzo, who, after various fortunes, obtained access as physician to the court of Prince John Sigismund, in 1563, gave assistance to Francis David in propagating the true faith, and deserves to be called the second leader of the Unitarians in Transylvania.

These two men, the one the physician of the body, the other of the mind, associating others with themselves, procured the establishment of the Unitarian religion by law, in an Assembly held in the town of Vasarhelly in 1568.

In this year was renewed an ordinance on the matter of religion, which had been first published in 1557, by a diet held at Thorda, and had been confirmed by the orders of the kingdom, 1563—'that every one might embrace, without restraint, that religion which he preferred; that every one should be free in maintaining the preachers of his faith, and in the use of sacraments; and that neither of the parties should contend with the other by injuries or by force.' And also that salutary instrument for the cultivation of humanity equally profitable to the Church and the State—the union of the four received religions in Transylvania, the Roman Catholic, the Reformed Evangelical, the Lutheran, or Augustan, and the Unitarian, was sanctioned by the sacrament of an oath, in which it was deposed by every citizen of the state as follows: That every citizen shall endeavour to the utmost of his power, to preserve the four received religions; that he shall never intermeddle either openly or secretly in things tending to the oppression of another's religion; that he shall not cherish hatred or enmity against any person on account of religion; that he shall never enter into any conspiracy against a religion different from his own; that he shall attempt to oppress none by injurious counsel, by arms, or by any other ways or means, direct or indirect; and that if he shall observe others doing such things, he shall publickly accuse them before the assembled council. Sigler in *Chronologia*, p. 87, Confer. Approb. Const. Part. iii. Tit. 1.

These fundamental principles of the four received religions having been established, the citizens had nothing to fear, whatever religion the prince might follow. But John II. dying, the 14th of March, 1571, the Unitarian religion suffered a great change under his successors, not indeed through the fault of the princes, but through an internal dissension of the Unitarians themselves. For Francis David, about the year 1578, had said,

in a discourse, 'that since Christ was not God by nature, prayer could not be addressed to him without errour.' To this sentiment, George Blandrata having opposed himself, prevailed, and the Superintendent being condemned as an innovator, was sent to a prison at Deva, where he ended his days, November 15, 1579.

The pastor being torn from his flock, that the sheep might not be scattered, Divine Providence, in the General Synod held July 1st, 1579, gave the Unitarians a second Superintendent, Demetrius Hunjadinus. With the consent of the ministers, he put an end to the schism concerning the divinity, adoration, invocation and kingdom of Christ. From this time, however, their opponents never ceased to accuse the Unitarians of Judaism, till the year 1638. In this year, an end was put to this injurious treatment, under Prince George Rakotzi the elder, by the *Desiana Complanatio.*

Human weakness, even in that age, made some attempts to offer violence first to one and then to another of the received religions: but the fundamental laws of the country, which are called the approved and embodied constitutions, having been confirmed by all the princes in succession, and having assigned them the force and authority of perpetual laws, gave inviolate protection to the faithful in the free exercise of their religion and the enjoyment of their privileges. (See Approb. Const., Part i. Tit. 1, § 2.)

Lest these laws should undergo any change by the act of the elective princes, it was always made one of the conditions imposed upon them, that they should be specially bound by oath to the observance of these laws. Besides this, when the principality of Transylvania passed from the elective princes under the benignant protection of the august house of Austria, in the treaty between that august house and the Transylvanian ambassadors, made at Vienna, 28th June, 1686, concerning the liberty of the aforesaid religions, it was provided in the 6th Article as follows: 'That he (the Emperor) shall take care that the four religions in Transylvania, and in the parts of Hungary annexed to Transylvania, shall not be disturbed there by any means, at any time, or under any pretext; and that, according to their approved laws, he shall not attempt to occupy their churches, schools, income or possessions.'

In like manner, it was provided also in the treaty with his Serene Highness the Duke of Lotharingin, (Lorraine,) on the

27th October, 1687 (Cap. ii. § 3;) which laws received the sanction of his Majesty the Emperor Leopold, in his Diploma, (which is here called sacred,) in the year 1691; and are found in the stipulations of all the emperors to whom authority over the principality of Transylvania has ever been conceded.

Notwithstanding these things, the age immediately preceding has been considered fatal to the Unitarians of Transylvania: for in this age they saw themselves deprived, chiefly by popular commotions, of their churches, schools, parochial funds, and other resources of literature and religion, stripped by degrees of publick offices, and their affairs, like a wasting taper, almost reduced to extremity.

But this calamity was not of long duration; for God excited Joseph, the second of this name, Emperor of the Romans and Prince of Transylvania, of immortal memory, to afford relief, during his life, to our ruined affairs; and when he was called by a premature death to the kingdom of God, Leopold the Second and Francis the First, of glorious reign, our most gracious Prince—illustrious by his achievements both in the Church and the State, treading in his footsteps—in a Convention held in 1791, successfully encountered this last oppression, and confirmed the equality of rights and liberties, and the free exercise of the four received religions in Transylvania. (See Articles of the Diet, especially Books the 3rd, 5th and 6th, of the year 1791.)

In consequence of these Articles, which conferred immortal honour upon the Prince, with the several estates and orders, equal access is opened to the Unitarians with the citizens of other received religions, to all offices, even to those of the higher order; so that they are enabled faithfully to serve their Prince and their country in the courts of justice, in the districts, the cities and the towns.

It would now be proper to speak of those who have been distinguished among the Unitarians by their writings or by their beneficence; but the brevity of a letter will not permit us to enlarge. We therefore pass over in silence Queen Isabella and her son, King John Sigismund, and also many of the nobles, under whose auspices our affairs once flourished. But it must also be confessed, that in the beginning of the age immediately preceding, it so happened, that, through the injury of the times, we were deprived of the royal funds, of the printing-press belonging to us, of many churches, and of other things. Hence

the little that is left us of our temporalities is to be referred to the private contributions of benefactors in recent times. We shall also pass in silence over ancient writers, among whom Christopher Sandius and Frederick Samuel Bock enumerate Francis David and George Blandrata, the first preachers of the Unitarian doctrine; George Enjedinus, who held the office of Superintendent from 1592 to 1597, the celebrated author of an 'Explication of Passages in the Sacred Writings of the Old and New Testament which have been generally cited to prove the Dogma of the Trinity,' and some others. Let it suffice to mention the 'Unitarianism saved from Shipwreck' of Michael Lombard Sz. Abraham, another reformer and meritorious superintendent from the year 1737 to 1758, who had the sole direction of the College of Clausenburg from 1720 to 1737, but who in this year held, with the Professorship, the office of pastor in the Church of Clausenburg, and, uniting with these offices the authority of Superintendent, deserves to live in the remembrance of the latest posterity. This great man reduced our theology to a system, in a work entitled 'A Summary of Christian Theology according to the Unitarians,' which being printed in the types of the College of Reformers at Clausenburg, in 1787, is in the present day regarded as the polar-star of theological lectures. The Confession of the Polish Exiles, dedicated to the Elector or Brandenburg, and confirmed by the authority of many princes of Transylvania, contains the dogmatic principles of this theology, and may be read verbatim in the History of Socinianism published by Frederick Samuel Bock, at Konigsburg, in Prussia, in 1700, pp. 71, &c.

We should also mention the Rev. Stephen Lazar, a man who, while he lived, was richly endowed both by nature and art, who was Superintendent of the Unitarians in Transylvania from 1786 to 1811; who, supported by his benevolence and by his intimacy with the nobles, contributed greatly to the recovery of the benefits which we now enjoy; and who, by his labours from 1792 to 1797, in building the Church in this city of Clausenburg, and in enlarging and adorning the College, has left a perennial monument of his fame.

The rites of the Unitarians in Transylvania are very few and simple. Infants being washed in pure water in the sacred font, according to the precept of Christ, Matt. xxviii. 19, 'In the name of the Father, the Son, and the Holy Spirit,' are initiated into the Christian religion.—The faithful assemble twice

a day in the churches, and there, after having sung hymns and psalms, pour out their prayers, the pastor leading their devotions. On the Lord's-day, they attend to hear two sermons preached. On the first day of the following feasts—the Nativity of our Lord, Easter and Whitsuntide, and on St. Michael's Day—they make a profession of their faith in the Christian religion, by partaking of the sacred bread and the blessed cup.

The form of church government is the following: The holy Synod governs the churches adhering to the Unitarian faith, 123 in number, divided into eight dioceses, by as many elders or archdeacons, under the presidency of a superintendent, (who is always elected to his office in the Synodal Assembly, and confirmed in it, by the reigning prince,) and two chief curators, appointed from among the laity by means of a Consistory consisting of the principal members of the Unitarian community, both ecclesiastical and secular. Protocols are drawn up of the subjects to be discussed by the Consistory, and these are first submitted to the royal Government of Transylvania, and then to the august Court of the Prince at Vienna, and notices are always to be given of the discussions which are to take place in the Consistory.

The Rev. and Illustrious John Kormotzi has filled the office of Superintendent since the year 1811. The pastors of the churches and the preachers are ordained from among the young men who are finishing their studies in philosophy and theology in our College at Clausenburg, some of whom, after having passed through their studies in the College in this country, repair also to the Academy at Vienna. The chief Pastor of our Church at Clausenburg is the Rev. Moses Szasz.

As to the state of literature in the confusion of affairs above-mentioned—despoiled as we were of the funds which our ancestors possessed, of the schools which they had founded at their own expense, and of other literary resources, when destruction almost impended over our muses;—during the great revolution of affairs which took place under the Emperor Joseph the Second and his august successors, lived a nobleman whose name was Ladislaus Suki, the only hope of his family, and the greatest benefactor of the Unitarians in modern times, who, devolving the care of our schools upon the heir of all his wealth, relieved to the utmost of his power our muses sighing in penury. By his munificence, great assistance has been given to our College at Clausenburg, in which youth are very advantageously

instructed. The province of Theology in this College, the elements of the Hebrew and Greek Languages, with the office of Second Pastor in the Church of Clausenburg, are committed to my care. The Rev. and Illustrious John Juzi teaches Philosophy and gives Lectures on the History of Literature. The Rev. and Illustrious John Molnos, Lecturer on the German Language, and Rector of the College, expounds History, after the previous studies of Geography and Chronology. The Rev. and Illustrious Nicholas Szekely investigates the principles of Mathematics and Natural History. Six schoolmasters, selected from the youths trained in our schools, and appointed over the inferior classes, teach the boys the elements of learning, and whatever belongs to the trivial schools. The royal Lyceum of Clausenburg, supported by the funds of the Roman Catholics, is open to the Unitarians who enter upon the study of the laws after they have finished their philosophical course. The Unitarians have also two Academies in the principality of Transylvania—one in the town of Sz. Keresztur, another in the town of Thorenburg—in both of which the liberal arts only are taught. But the inspection of all our schools is incumbent on the Superintendent.

The manner of appointing professors in former times was this—that the most promising youth, after having finished their course in the College, and having been recommended by the professors on whom they attended, to the Supreme Consistory, were sent to foreign Universities to cultivate erudition. Holland was the first instructress of the teachers who preceded us; at length Germany succeeded, especially in the Universities of Jena and Gottingen. But, not long since, it seemed good to our most august Emperor, of glorious reign, and our most gracious Prince, to interdict the liberty of frequenting Universities instituted without the limits of Austria, and to erect a distinct University, upon the principles of the Protestants, at Vienna, in Austria. Our countrymen also, in defect of any public funds, being maintained at their own expense, and by the private assistance of their benefactors, are here educated.

Collections.

A HINT TO MINISTERS.

Cultivate and display christian zeal for the general interests of true religion, both at home and abroad. With all the feelings of PASTORAL solicitude, never let the christian minister circumscribe his desires or his exertions, by the limits of his own peculiar sphere.—Let him sedulously endeavour to excite and to maintain, in full vigour, the same spirit of benevolent activity among the people of his charge. By stimulating them to unite in *doing* good, he will direct them to the most effectual means of *gaining* good. He will most assuredly promote their own prosperity, by animating their zeal and liberality in aid of the cause of bibles, and the cause of missions, and the cause of schools, and the cause of tracts, and all the methods of doing good, on a larger or a smaller scale, which fall within the limits of their means and opportunities.—In the midst, however, of all his public engagements, let not the young minister venture to extend, without due consideration and needful restriction, his pledges of personal attendance on the meetings of benevolent and religious societies. A senior minister, whose mind is enriched with ample resources which habit has long progressively facilitated, may, with impunity, make a sacrifice of hours and days, which a junior minister would make at the hazard of his peace, of his health, of his usefulness. TIME, and time in large and unbroken portions, he must secure for the acquirement and communication of scriptural knowledge, unless he would abandon at once all the hope and effort of making progress in the lofty and difficult attainments of pulpit excellence. 'The habit I recommend,' said Dr. Paley, in his Charge to the younger Clergy, 'as the foundation of almost all the good ones, is retirement. Learn to *live alone*.' On the well proportioned union of retired and diligent study with social intercourse and public engagements, depends, in no small degree, the efficiency, as well as the happiness of a pastor's life.—*Burder's Mental Discipline.*

Religious Instruction at Geneva.

The Genevese Pastors are reproached by Dr. Smith for preaching moral sermons, but he omits to inform us that they almost always enforce their exhortations to a life of virtue and holiness, by an appeal to the great doctrine of Christianity—a resurrection from the dead to a future state of rewards and punishment. * * * *

Your readers, who have not visited Geneva, would be greatly mistaken, however, were they to suppose, in consequence of Dr. Smith's misrepresentations, that the Pastors confined their public discourses to practical subjects. There are services in two churches in Geneva, La Madelaine and St. Gervaise, every Sunday, which may be regarded as purely scriptural and doctrinal. These services comprise the instruction and examination of the catechumens in the doctrines and evidences of Christianity. The first part consists of what may be styled a colloquial sermon, explaining certain parts of the christian doctrine in a familiar manner; the second consists of a verbal examination of the catechumens. More interesting lessons on Christianity, I think, can scarcely be given, and they are generally attended by adults as well as catechumens. There is also a sermon every Thursday at 9 o'clock, which is confined to an explanation of the Scriptures. Besides this, there is a service every Saturday afternoon, which is entirely devotional and intended to prepare the mind for the duties of the following Sunday morning. The churches are all very fully attended on the Sunday,* and in those where the more popular ministers preach, it is even difficult for a stranger to procure a seat, unless he go half an hour before the service begins. Attention and seriousness strongly mark the countenances of the auditors. And as I do not (like Dr. Smith) presume to see into their hearts, I could discover none of that 'deadly indifference' which he lays to their charge: sometimes they were evidently deeply affected, and the younger members of the audience were in tears.

The Sunday services for the catechumens comprise a recapitulary explanation of those sections of the catechism in which they have been instructed in classes four days in the preceding week. Young persons do not commence this course of religious

* The hours of public worship are ten, twelve and two; the latter service closes at three, when the city gates are opened for the remainder of the day.

instruction until about the age of fifteen; the course lasts twelve months, but where catechumens appear deficient in their examinations, they pass through another course in the following year. The catechumens all write down in their own language the instruction which they receive verbally in their classes. The writing is carefully examined and corrected by the pastor. The youth of both sexes, rich and poor, are expected to attend this course of instruction: there are evening classes for the apprentices.—*Monthly Repository.*

From Robert Hall's Life of Toller.

Never, says Mr H., shall I forget the pleasure and surprise with which I listened to an expository discourse from 1 Pet. ii. 1—3. The richness, the unction, the simple majesty which pervaded his address, produced a sensation which I never felt before: it gave me a new view of the christian ministry. But the effect, powerful as it was, was not to be compared with that which I experienced a few days after, on hearing him at a half-yearly association at Bedford. The text which he selected was peculiarly solemn and impressive: his discourse was founded on 2 Peter i. 12—16 'Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance: knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has shewed me,' &c. The effect of this discourse on the audience, was such as I never witnessed before or since. It was undoubtedly very much aided by the peculiar circumstances of the speaker, who was judged to be far advanced in a decline, and who seemed to speak under a strong impression of its being the last time he should address his brethren on such an occasion. The aspect of the preacher, pale, emaciated, standing apparently on the verge of eternity, the simplicity and majesty of his sentiments, the sepulchral solemnity of a voice which seemed to issue from the shades, combined with the intrinsic dignity of the subject, perfectly quelled the audience with tenderness and terror, and produced such a scene of audible weeping as was perhaps never surpassed. All other emotions were absorbed in devotional feeling: it seemed to us as though we were permitted for a short space to look into eternity, and every sublunary object vanished before 'the powers of the world to come.' Yet, there was no considerable exertion, no vehemence displayed by the speaker, no splendid

imagery, no magnificent description: it was the simple domination of truth, of truth indeed of infinite moment, borne in upon the heart by a mind intensely alive to its reality and grandeur. Criticism was disarmed; the hearer felt himself elevated to a region which he could not penetrate; all was powerless submission to the master spirit of the scene. It will always be considered by those who witnessed it, as affording as high a specimen as can be easily conceived, of the power of a preacher over his audience, the habitual, or even frequent recurrence of which would create an epoch in the religious history of the world.

Original Poetry.

'The water that I shall give him, shall be in him a well of water springing up into everlasting life.'

'Twas early summer; and the glare of noon
Shot fiercely down upon the earth. The breeze
Whisper'd in invitation, as it stirr'd
Among the leaves of this deep solitude,
When first I wander'd hither; and the shade
Of lofty rock and leafy covert, wooed
My fainting spirit, and my sinking steps.
The purling waters of a streamlet, too,
Won me to enter here, and breathe the air
That played upon their surface, and imbibe
The coolness of their source. Gladly I turn'd,
And traced the seldom trodden path that wound
Along the bank, holding its tangled way
Mid lowly brier with wild-flower interwoven,
And under the thick boughs of ivied elms.
Here, in the very bosom of the dell,
Amid its wildest loneliness, there stands
A single, towering, moss-grown rock, whose clefts
Shelter the first pale cowslip of the spring,
And, here and there, a slender hyacinth.
Under the grey rock's base, a giant elm
Hath forced his sturdy roots, and upward flung
His broad trunk full upon its flinty breast.

Then, arching far and wide, his boughs descend,
Brushing, with every breeze, the ground beneath.
Forth from the elm's deep roots, and 'mid the sand
That intervenes, there gush'd a bubbling fountain.
The sparkling water for a moment boil'd
In its pure basin; lingering to bathe
The dipping leaves of the o'erhanging elm;
Then swept away o'er beds of glistening pebble,
Till, in the gloom of yonder thicket hid,
Nought but the murmuring of its waters told
Its secret progress.—Bending o'er the roots
Of the majestic tree, I drank. The draught
Was cool and pure, fraught with returning life.
Here was a time to lye, and muse, and dream
Of that primeval age of happiness,
When cooling breezes, and refreshing springs,
And fruits and flowers, made Eden paradise;
When man was innocent, and had not brought
Upon his soul the alternate light and shade,
The moment's brilliance, and the long deep gloom,
Which, all too late, he learn'd to be the sum
Of the high vaunted bliss of 'knowing good
And evil.'

* * *

Summer was in her sickly wane. A drought
Had parch'd the earth; a hot and feverish air
Breathed over nature, and dried up her freshness.
Floweret and leaf were shrivell'd, and had bowed
Their heads in temporary death. The sun
Was at its height. The air was motionless.
The birds were dumb upon the drooping boughs.
A weary traveller, I had toil'd my way,
Scorched by the sun, while burning thirst
Was preying on my strength; ere I had reach'd
The fountain whose pure waters erst restor'd
My drooping spirit. Eagerly I sped
To breathe the coolness of the shade, and drink
Again from that reviving stream. There stood
The hoary rock, the venerable elm;—
But where the fount whose deep clear water played
In gladness at their foot?—Where? *It was gone!*
Vanish'd, even as the brightness of a dream!

So fares it with the unhappy man who seeks
For lasting pleasures in the stream of life.

The draught he swallows now, so eagerly
That its fell power makes reason itself to reel,
He fondly dreams waits but for his return:
He does return, with greedier thirst, to quaff
The treacherous stream, but finds the channel dry.
Sore disappointment blights his idle hopes,
And preys upon his spirit, like the worm
That never dies.—Oh! heard he but the voice
Of Grace, 'Ho! every one that thirsteth, come!
And drink ye of the waters of that fount
Which flows exhaustless from the lips of Truth.
Here is no giddy, brief, deceptive, draught.
Taste but the stream, and it becomes a well
Within you, springing up to life eternal.'

W. R.

Review.

Art. X.—*The Leper of Aost, translated from the French of Lemaistre.* Boston, Cummings & Hilliard. 1825. pp. 37.

We have often had delineations of the feelings of those who have been confined in dungeons, and compelled, by public or private cruelty or justice, to linger years in solitude, shut out from the light of day and the face of man. Those who have afterwards obtained liberty have told us the secrets of their prison-house, have recorded their sufferings, their sickness of heart at hope deferred—the support imparted by that visiter, 'that comes to all'—the long struggle between pride exasperated by neglect and misery, and that resignation to fate or Providence which remains when all other human feelings have departed. Others have *imagined* the workings of the heart in its miserable abode of darkness and sorrow—have shut up a victim and stripped him, one by one, of all the dear objects to which his affections clung—maddening him by accumulated wretchedness—cold and hunger and chains—till reason and the power of suffering departed with the power of enjoyment. The song of a bird of the air has brought reason back, by recalling remembrances of happiness and light—and the view from the narrow

window of his dungeon of the beautiful heaven itself, the green earth and moving waters, has been more horrible, than darkness and silence and desolation.

The Leper of Aost is one, who suffers, not from the cruelty, but from the benevolence of man; for the victim of the dreadful leprosy must not be allowed to hold communion with his fellow men. The contagion was supposed to be communicated even to a distance, and a solitary tower, with a garden surrounded by a wall, is appointed as his abode. He is avoided by all; but an officer is attracted by curiosity—enters his garden, and engages in conversation with him.—This imagined conversation constitutes the volume.

The manner in which his time is past he thus describes.

'"He who loves his cell, will find peace therein," as we read in the Imitation of Jesus Christ. I know something of the truth of these comforting words. The impressions peculiar to seclusion are soothed by useful employment of our time. Those who work are never entirely miserable, and in this too I may serve as an example. During the fine season, the culture of my garden, and of my parterre, occupy me sufficiently. During the winter, I make baskets and mats; I make my clothes, prepare my daily meal; and prayers fill the time that is not otherwise filled. In this way the year ends, and when it is gone, I have always found it to have been too short.'

His religious impressions—and nothing but religion could give him the tranquillity he enjoys—connected with the objects of nature, are very striking and natural.

'I truly *love* the objects that are (if I may say so) the companions of my life, and the friends I see every day. Every evening, before I retire to the Tower, I greet the glaciers of Rintorts, the dark forests of the Saint Bernard, and the fantastic peaks that rise over the valley of the Rhône. Though the omnipotence of heaven is as plain in the creation of an insect, as in that of the whole universe, the great spectacle of the mountains overwhelms my mind. I cannot without religious rapture look on these enormous masses, covered with perpetual snow. But in the midst of this splendid scenery, which surrounds me, I have some favourite places which I prefer, one of which is that hermitage which you see on the summit of Mount Carvensod. Insulated in the midst of groves, in the vicinity of a desert field, it receives the last beams of the retiring sun. Though I have never been there, I delight in gazing on that spot. When the day declines, I sit down in my garden, keeping my eyes fixed on that solitary abode, and my fancy finds there a

happy repose. It has become to me like a possession; it seems as if some confused recollection was bringing me back, to a time when I was happy there, and the memory of which is effaced. I like still more to contemplate the distant mountains, which separate themselves only by feeble outlines from the blue horizon. Like futurity, distance awakens hope in me; my oppressed heart attaches itself to the possibility of a far existing land, where, at some future period, I shall finally enjoy the pleasure for which I pine, and which a secret instinct shows me incessantly, if not as real, yet at least as possible.'

The delirium of his sleepless nights seems to be a fine sketch of what must be the sufferings of a sensitive person in the horrible despondency which is said to have been an attendant on this disease.

'Oh sir, these watchings, these watchings! you cannot form an idea of the misery and weariness of the nights that a wretched being passes, without closing his eyes, and with his mind fixed on a loathsome existence, and a futurity without hope. Imagination can conceive no such torments. My uneasiness increases with the progress of the night, and when the day approaches, my agitation is so great, that I know not what will become of me; my ideas grow confused; I yield to extraordinary impressions, which I only feel in these unhappy moments. Sometimes it is as if an irresistible power was dragging me to a fathomless abyss; sometimes I see nothing but black forms, and when I endeavour to examine them, they cross each other with the rapidity of lightning, increase in approaching, and soon are like mountains, which crush me under their weight. At other times, I see dark clouds rise from the earth around me; they come over me like an inundation, which increases, advances, and threatens to engulf me; and when I try to rise, in order to free myself from these dreadful images, it seems as if I were retained by invisible ties, which enchain all my powers. You will perhaps believe this to be merely dreams; but I am not sleeping; I see always the same objects, and this horrible sensation exceeds all my other sufferings.'

In one of his agonies, after the death of his sister, who had at first been his companion, he is driven to the resolution of putting an end to his life: while preparing to execute his purpose, he finds a letter which his sister had left for him, exhorting him to live and die a christian.

'In finishing its perusal, I fainted, probably from the result of my emotions. A cloud seemed to cover my sight, and for a time I

remembered neither my afflictions nor my existence. When I awoke I found myself in the darkness of night; but I felt an unspeakable quiet. All that had passed on that evening seemed to me a dream. My first movement was to raise my eyes to heaven, to thank God for having preserved me from the greatest misfortune. Never did the firmament seem so serene and beautiful. A star threw its light through my window; I contemplated it with an ineffable delight, and I found a sweet consolation in thinking that one of its rays was destined for the solitary abode of the Leper. I returned to my cell with a tranquil heart, and employed the rest of the night, in reading the book of Job. The holy enthusiasm, with which it filled my soul, dissipated finally the dark thought that had oppressed me.'

We have room for no more extracts, and those which have been made may be left to speak for themselves.

We have been induced to take this notice of a work of imagination from a feeling that it is only the strong power of religion which could support the Leper under his exquisite sufferings of mind and body; and that power is not exaggerated when it is described as capable of administering comfort, when every earthly comfort is withdrawn, and of arming the mind against the utmost agonies of despair.

This little volume receives an additional interest from the fact, that the beautiful translation, of which any American scholar might be proud, was made by a distinguished Foreigner, whose extensive learning and amiable manners have instructed and gained all who have had the good fortune to meet him during his residence amongst us.

Art. XI.—*A Sermon preached to the Church in Brattle square, in two Parts. By John G. Palfrey, A. M. Boston, Oliver Greenleaf*, 1825.

This belongs to that class of sermons, which is common among us, and not altogether peculiar to this country, in which local civil and ecclesiastical history is recorded, and the perishing fragments of tradition and memory concerning former days are collected and arranged for posterity. Many valuable facts have in this way been arrested in their passage toward oblivion. Many interesting documents have been treasured up for the future historian, and many a questionable date decided

for the coming antiquarian. The lives and characters of those who presided over our churches and were lights of their times, are kept in fresh remembrance; the progress of opinion is marked, and its causes and changes ascertained, before it has all become too uncertain from distance; and the ecclesiastical usages of the land are recorded and settled for the guidance or the warning of future generations.

Mr Palfrey has made an important addition to this stock of historical and biographical materials, in the judicious and interesting discourse before us. The church in Brattle square claims peculiar regard, and its history is worthy of peculiar attention; both because of the circumstances in which it originated, and for the succession of eminent men who have been its pastors. Originating in more liberal views than were generally prevalent at the time of its foundation, it has exercised from the first a leading influence on public opinion, and done much to create the tone of sentiment which now so generally prevails. While the distinguished talents and services of its pastors—Colman, Cooper, Thacher, and Buckminster—have caused its principles to be more widely spread, and reach more readily the ascendency which they hold.

The church was founded in 1699, and as it sprung from a spirit of religion a litle more liberal than the popular voice approved, it was of course obnoxious to the assaults and opposition of the many. Its founders were 'the hereticks of their times, whom all felt entitled to pity or revile,' and from whom the ministers of the town withdrew their fellowship for a season.—So that their first minister, Colman, was ordained in England. The opinions and practices, which brought upon them the odium under which they suffered, deserve to be kept in mind; as they may serve for an example of the changes which orthodoxy is always undergoing, and the gradual approach which it is making to those sentiments and usages which it once denounced as heretical. It was not in their system of doctrines, however, that they divided from the other churches; for they expressly declare that they 'approve and subscribe the confession of faith put forth by the assembly of divines at Westminster.' The points in which they offended may be seen in the following extract:

> They profess, that they 'dare not refuse' baptism 'to any child offered by any professed Christian, upon his engagement to see it educated, if God give life and ability, in the Christian religion. But this being a ministerial act,' they 'think it the pastor's province

to receive such professions and engagements.' 'We judge it fitting and expedient,' they say, 'that whoever would be admitted to partake with us in the Holy Sacrament, be accountable to the pastor, to whom it belongs to inquire into their knowledge and spiritual state, and to require the renewal of their baptismal covenant. But we assume not to ourselves to impose upon any a publick relation of their experiences; however, if any one think himself bound in conscience to make such a relation, let him do it. For we conceive it sufficient, if the pastor publickly declare himself satisfied in the person offered to our communion, and seasonably propound him.' 'Finally, we cannot confine the right of choosing a minister to the communicants alone; but we thing that every baptized adult person, who contributes to the maintenance, should have a vote in electing.'

At this distance of time, observes our author, it appears to us extraordinary, that such views as these should have brought great odium on their assertors; but the acrimonious spirit of dissention about the lesser matters of the law, which is not yet at rest, wrought at that period far more busily. To some persons the scheme seemed to savour strongly of Presbyterianism, while others apprehended it to be little better than Episcopacy in disguise. A work of President Mather on the Order of the Gospel, soon appeared, which was understood to have reference to the new Church, and was followed by an able anonymous reply. Higginson and Hubbard are also understood to refer to this controversy in their Testimony to the Order of the Gospel in the Churches of New England, published in 1701.

Again, he adds in another place,

And now, look to the churches which opposed them, to see the event of their stedfastness, and judge what the event of Christian stedfastness will, sooner or later, always be. The three obnoxious peculiarities of their practice have been almost universally admitted; and, if the one peculiarity of their plan of church order has in theory not been extensively allowed, the ancient rule infringed by it is now little more than a dead letter, or an immaterial form.

The preacher draws with a free and discriminating hand, the portrait of his predecessors in the ministry, from all of which we would gladly make copious extracts. But being restricted to narrow limits, we shall take such passages as may be most generally interesting. The first relate to Dr. Colman.

Dr. Colman wanted no qualification to be an attractive and profitable preacher. He was a man liberally endowed by nature, and his preparation for the pulpit had been laborious and thorough. He

had ardent feelings, and they were heartily engaged in his work. In addition to these more important qualifications, his taste in composition was so far in advance of that of his cotemporaries, that he is considered as having introduced a new style in the preaching of the Massachusetts clergy. And to all these recommendations, was added a manner in the pulpit of uncommon dignity, persuasiveness and grace.

He was a man of liberal publick spirit, and of active and enlarged benevolence. The poor of his charge always found in him a brotherly attention to their wants. The town was his debtor for improvements, which hazarded his popularity to effect. The College, besides owing, in great part, to his influence the brilliant presidency of Leverett, and the bounty of Hollises and Holdens, was indebted to him through a course of years for various services, not more honourable and important than laborious.—He was animated by the distinguishing spirit of Christian philanthropy, and desired to do extensive good to the souls of men. It was at his instance, that this Church, and others of the town, voted to make a contribution, twice in each year, to form what was called an *Evangelical Treasury*, devoted to the extension of the knowledge and influence of religion.—He was a man, finally, of true piety, proved in a series of domestic trials, some of a kind the hardest to be borne; in the zealous services of a successful ministry, and by the uniform tenour of a sober, righteous and godly life.

The successor of Dr Colman was William Cooper.

Dr. Colman was attached to the Genevan doctrine, as, with his parentage and subsequent connexions, it would have been wonderful, if he had not been. But he seemed to have outstripped his age, and to have risen almost to the ground of that venerable race of men, now nearly extinct, which, within the last half century, have borne the name of *moderate Calvinists*. William Cooper, on the other hand, loved Calvinism in all its austerity, extravagance and tumult. In the writings of Colman, the orthodox doctrines are all along implied, and, as occasion required, explicitly stated. But, in those of Cooper, they are introduced on system and with relish; in all their intricacy and all their repulsiveness; in season and out of season; in the dedication, in the preface, the private letter, and the funeral sermon. He had less copiousness of thought than his colleague, less skill in use of language, and far less felicity of illustration and allusion. But he wrote with method, propriety, fervour and force, and, without any extraordinary qualifications for a popular preacher, was always listened to with interest; for he was familiar with the religious technicks of his school, he knew how to exhibit them with strength and all the clearness which they allowed,

and he made it apparent that his heart was in his work. He was a laborious and devoted minister. No one of the clergy was more engaged in defending and keeping up what was called the awakening of 1741——1742; and he was happy in not living to be undeceived, by seeing in this Church, as in others, the season of extraordinary excitement followed by a season of as extraordinary deadness. But, in cases where his judgment was not misled by his theories, he was a wise as well as sincere and zealous man.

W. Cooper was succeeded by his son, Samuel Cooper, in the year 1746, about a year and a half before the death of Dr. Colman; who was followed by Dr Thatcher in 1785. Then came Mr Buckminster, upon whose ministry and character it were to have been expected the preacher should largely dwell, and in speaking of whom he becomes eloquent. We cannot deny ourselves the pleasure of a single quotation.

Every thing here reminds us of him. The thought of this place of our solemnities never recurs, without bringing with it the revered and beloved idea of him, in whose light for so happy, though so brief a season, it rejoiced. At the table of Christian fellowship, I meet the disciples, whom he led to that feast, and his presence almost seems to be with us there. Already I find encouragement and friendship in those, whose earliest remembered impressions of religion are associated with the pathos of his melting tones, and the glory of his speaking eye. I stand by death-beds cheered by happy hopes of immortality, which he taught to glow, and witness the Christian patience of mourners, to whom he was the minister of that lasting peace, which the world can neither give nor take away. Happy servant of his God! who can leave such enduring memorials of so short a life; who, long after the first burst of general distress at his early departure has been hushed, survives in the virtuous purposes of manhood, and the calm meditations of age. Happy, whose epitaph is recorded in the religious dedication of so many grateful hearts! There is no other distinction but is mean compared with such a glory. There is no work, no praise, to be coveted like his, who has been thus instrumental in *turning many to righteousness*. They pay him, while they live, that most honourable tribute of giving him a place among their most spiritual thoughts, their holiest affections. They transmit his influence in the events, which they controul, and the minds, which they form. And when, at last, he meets them above, can any thing be wanting to the worth of his *crown of rejoicing*, when they remember together, that it was by his agency, that God made them associates for angels?

From the notes to this sermon, which are copious, and which

exhibit great diligence of research, we might make many curious extracts. A few must suffice. The following has interest, as showing what spirit has always characterized the college.

In a letter from the bishop of Peterborough, soon after declining the office of president, Dr. Colman says, 'I am not well in the opinion of our house of representatives of late years, on whom the president depends for his subsistence; and they could not have pinched me without the chair's suffering with me, which I could by no means consent it should do for my sake. As for the catholic spirit, which makes your lordship wish to see me in that honourable station,—it is the very spirit of our college, and has been so these forty years past; and if I have ever shone in your lordship's eyes on that account, here I learned it thirty years since; and when I visited the famous universities and private academies in England, I was proud of my own humble education here in our Cambridge, because of the catholic air I had there breathed in.'

Dr Colman's feelings in relation to the great religious disturbances which began with Whitfield, are expressed in the following passage.

Dr. Colman wrote, in a letter to Mr. Williams of Lebanon, 'It is, at this day, enough to make the heart of a sober and considerate Christian bleed within him, to hear of the sore rents and divisions made by Mr. Davenport and others in a great number of towns and churches throughout our provinces. Almost all on Long Island are thus broken to pieces, and so are many in Connecticut, and with us of the Massachusetts to a sorrowful degree.' And, in his sermon at the ordination of S. Cooper, he expresses his 'wish before God and in his fear, that those among ourselves, who have of late years taken upon them to go about exhorting and preaching, grossly unfurnished with ministerial gifts and knowledge, would suffer those words of the Lord, [Jeremiah xxiii. 31, 32,] to sink deep into their hearts, to check them in their bold career, and blind censures of many faithful pastors, into whose folds they are daily breaking, and because of the mildness of our spirits towards them, seem to grow the more bold and fierce. And it were greatly to be wished, that people would beware of such straggling, illiterate teachers, and avoid them, in whatever appearance of sheep's clothing they may come.'

A scene, like that narrated in the next paragraph, could hardly occur at the present day.

Mr. Cooper was moderator of the council when he preached

the ordination sermon at Springfield. The occasion was attended with great excitement. Mr. Breck was obnoxious to the Hampshire Association, being accused, among other things, of denying the authenticity of 1 John, v. 7, and of maintaining, 'that God might, consistent with his justice, forgive sin without any satisfaction;' 'that, upon supposition that the decrees of God were absolute or unchangeable, he saw no encouragement to duty, seeing then, let men do what they could, or neglect, it could not alter their condition;' 'that it was unjust for God to punish men for not doing what was not now in their power;' and 'that the heathen that lived up to the light of nature, should not be damned for want of faith in Christ.' He however satisfied the Boston ministers of his orthodoxy on these points, and three of them, Messrs. Cooper, Welsteed, and Samuel Mather, with Mr. Cooke of Sudbury, and three ministers of Hampshire, composed the council for his ordination, which met October 7, 1735. While they were hearing the charges against Mr. Breck, three justices came from Northampton, and, at the instance of the disaffected in Springfield, and their advisers, signed a warrant 'to apprehend that part of the council, that did not belong to the county of Hampshire.' In consequence of the misgivings of one of them, it was not served; but Mr. Breck was apprehended while before the council, and taken to Connecticut 'to answer to such things as should be objected to him.' He was released the following day. The council, after reading, on the next Sunday, a result, 'advising the first church in Springfield to continue their regards to him,' adjourned to meet in Boston ten days after. The business came into the general court, upon the complaint of the parish, and, it having been decreed by the representatives, after a long hearing, that the council was regularly constituted, the ordination proceeded January 26.

We have taken such notice of this discourse as seemed to us most suitable to its character. We could not feel ourselves called upon to write a historical or critical dissertation, and the author needs no testimony of ours to his talents, fidelity or diligence. We will however take this opportunity, which has reminded us of his absence from his church and country, and of his past share in the conduct of this journal, to express the solicitude, which, as his friends and coadjutors, we cannot but feel. Our hearts go with him in his journeyings, and our prayers ascend for his safety, convalescence, and happiness.

ART. XII.—*A Sermon on Human Depravity, delivered in Amherst, N. H. on Lord's day, June* 25, 1825.—*By Edmund Q. Sewall.—Amherst, N. H. Wells & Seaton, Printers,* 1825.—*pp.* 34.

WE have read this sermon with great satisfaction. It is a production of more than ordinary merit. We congratulate the friends of religion in Amherst that they have one who can write with so much ability. We rejoice that there are those among them, who have judgment to appreciate such publications, and zeal to extend them beyond the hour and place of their delivery. It is true that controversial preaching has not been in high favour with the liberal clergy. They have thought, and very justly, that it should be the chief aim of their public instructions to do what may be done to sanctify the affections and lives of their hearers, rather than to make them adepts in speculative theology. We profess ourselves glad, nevertheless, to meet occasionally with doctrinal discourses like the one now under review. The condition of the church requires them. The more intelligent classes of the people have become sick of their old systems of belief, and are looking anxiously for better. We wish to see them furnished with such as are scriptural and rational. Few need be told that, what are called, falsely and vauntingly, 'the doctrines of the reformation,' have been pressed upon the public attention, of late years, with a spirit that aims to exclude all but their abettors from the christian church. The consequences are such as might have been expected. In many parts of our country multitudes have been rendered indifferent or skeptical on religious subjects, by this perpetual inculcation of unintelligible dogmas and this sacrifice of christian charity to the support of human formularies of faith. The interests of the community, therefore, call urgently upon the liberal clergy for frequent expositions of the rational faith once delivered to the saints. We want such expositions now, not merely nor chiefly, to disabuse the people of calvinism. Happily, there are other causes in operation to effect this. But we want them to arrest the public mind in its progress from that to infidelity, by substituting what is reasonable and true, for what is false and absurd. The time is coming and now is when men will have a rational religion or none. It may not be expected

that reason will be deemed useless in theology long after its full power has been felt and acknowledged in every thing else. In a country like ours, where knowledge is diffused as the light, and the spirit of inquiry is abroad free as the air, whatever subject shrinks from investigation, and, to maintain its sway over the minds of the people, betakes itself to the hiding places of mystery, will be turned from with indifference, if not with contempt. He, therefore, who contributes to disencumber the christian system of one human addition, which has served to mar its symetry and beauty, and hinder its ready and hearty reception, is a benefactor of his race.

For this reason we are disposed to thank Mr. Sewall for what he has done, within the sphere of his influence, to remove the prejudices that may have been conceived against Christianity on account of its connexion with the doctrine of hereditary depravity. That this dogma, in its usual relations, does shock the understanding and the best natural sentiments of the heart, is allowed on all hands. Even Dr. Dwight could say, that 'perhaps no doctrine is more reluctantly received by the human mind;' and readily confessed that 'if he saw any mode of avoiding the evidence by which it is established, he would certainly reject it also.'* Different causes are, indeed, assigned for the fact. The Calvinists say it is in consequence of the native repugnance of the human heart to divine truth. We affirm that it it is owing to the doctrine's bearing on its very face something worse than absurdity. Be this, however, as it may, one thing is certain, that the system, of which the doctrine of hereditary total depravity is the foundation, has, in the view of many intelligent minds, thrown suspicion upon the claims of Christianity to a divine origin; and it is scarcely less certain, we think, that it will continue to throw suspicion upon them more and more, in proportion as freedom of thought is encouraged and knowledge diffuses itself, till the system is shown to be, as it is, the offspring of human invention. But a brief sketch of the sermon, together with some extracts from it, may be more acceptable to our readers, than any remarks of our own.

The text is from Ecclesiastes, vii, 29. *Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.* It is thus briefly and correctly explained.

'The term *man* occurs here in its generick sense, denoting the

* Dwight's Theology, Sermon 29.

race collectively. The word rendered *upright* may with more precision be translated *right.* It implies no qualities positively virtuous, but simply the absence of all obliquity. And the whole passage conveys this important sentiment, *God hath made man right;* with a proper nature, possessing such powers as are requisite in the place he fills, and for all the designs of his being.'

The discussion, we are told, is intended to 'bear chiefly on the point of *native hereditary depravity*, which gives us a false account of the cause of that moral evil which is seen and felt in the world.' But before he enters upon his main design, the preacher makes some very proper remarks on another branch of the general subject, viz. '*total depravity*, which gives us as false a view of the degree of sin found among men, as the other does of its origin.' The aim of them is to show that 'we are not *totally* any thing whatever'—that there is a mixture of good and bad in every human character—'that the world contains no such beings as the saints and sinners described in many sermons and painted in many tracts and magazines.' But as the scriptures are often quoted to prove the total depravity of mankind, our author lays down 'two obvious principles of interpretation, which ought to be applied to the passages thus employed, and which remove at once all pretence for using them in evidence of such a doctrine.' The *first* is, that 'what is declared in universal terms is not always to be received without qualification. We often affirm absolutely, and in the most unqualified language, what we know to be true only for the most part, and with some exceptions.' The *second* is, that the scriptures, like other books, are to be interpreted with reference to the people to whom they were addressed and of whom they speak. 'All which was true of them may not be true of us.' 'To take phrases, employed to represent the moral character of ancient heathens, and apply them with no modification to all people of all ages and climes, Christian as well as Pagan, is unjust to the last degree.' According to these two principles, he gives an exposition of the texts usually adduced in support of the total depravity of human nature.

After a paragraph, as true as it is eloquent, on the evil arising from the habit of looking on human nature as utterly corrupt, the preacher returns to that part of the common doctrine of depravity, which concerns its origin. Is it said, we are born sinners? He argues the 'impossibility' of this, from the nature of sin and the necessary condition of the infant mind. Is it attempted to be proved from the 'earliest intelligent conduct'

of children, that we bring a corrupt nature into the world with us? He insists, that as much, at least, may be proved from such conduct in favour of a *holy* nature at birth, since children manifest as many good qualities as bad ones. Besides, if the sinful actions of men, at *any* period of life, are deemed sufficient evidence of a nature originally corrupt, he asks, 'what are we to affirm of Adam's sin?' 'His offence just as strongly proves that his nature was originally tainted, as our offences prove the depravity of our nature.' The author then adverts, under a second head of argument, to the pretence of some advocates of the doctrine, that it implies no more than that men are 'destitute of holiness at birth,' and remarks upon it as follows.

'If this signify that we have no positively virtuous qualities then, none deny it. But we believe there are *no sinful* qualities either; and by the same kind of reasoning which satisfies them, without going a step further, we may arrive at our own conclusion. It is said for instance, on their part, that sin cannot proceed from a holy nature. We add, with as much propriety, neither can virtue proceed from an unholy nature. The fact is as clear that men do good, as that they do evil; and one kind of moral action proves as much in regard to the quality of our nature, as the other, so far as it goes; but in truth the doctrine I now oppose, does comprehend more than a simple destitution of holiness; and we are taught in it, that men are naturally indisposed to all good, and inclined to all evil, having no power to obey the will of God.' p. 16.

The next fourteen pages of the sermon are occupied with forcible reasoning against the doctrine in dispute under the following topicks—that 'it is contrary to the analogy of the rest of God's works'—that 'it destroys the foundation of human accountability'—that 'it casts reproach on the divine character and government'—that 'it is inconsistent with the design of our present life as probationary'—and that 'it is not only not taught in the scriptures, but is opposed by them both in particular passages and in their general tenour.'

After the argument from the Scriptures, it would have been well if the preacher had inserted a paragraph concerning the true origin of the doctrine discussed. He might have easily shown that it is not so old as Christianity by about four hundred years. The earliest fathers of the church knew nothing of it. Its essential elements are to be sought in the Manichean theories of matter and spirit. Its framer was Augustine; and its date,

as an approved article of Christian belief, is that of the Pelagian controversy, near the close of the fourth century. Our limits will not allow us to develope this part of the subject as we could wish. Let our readers look into the history of the first ages of Christianity, and they will be able to see for themselves that such as we have stated is the origin of the doctrine of original sin, which, (improved as it was after the time of Augustine, by the notion of Adam's being the federal head and the representative of all his posterity) has been so long taught as a doctrine of divine revelation, and which has, from time to time, rent the church into such deplorable divisions.

At the close of the sermon, our author adverts to some popular charges brought against those who adopt liberal views of the subject he has been considering. We cannot deny ourselves the pleasure of quoting two or three passages, for the double purpose of enriching our pages, and affording our readers a specimen of our author's manner.

'1. It is often alleged that we diminish the evil of sin, make it a trifling matter, and are disposed to think most men good enough as they are. But how does this appear? Our argument concerns a false account of the origin, and a very exaggerated statement of the amount of sin among mankind. We leave room for the whole mass of facts which have been or may be gathered out of human history, to prove that man is a sinner, and a great sinner too. But we stand in front of these facts and beg our opponents not to add to them a pile of their fanciful creation. We think that there is as much danger of overstating in a case of this kind, as there is where only an individual's reputation is concerned. We desire only to have the *whole* truth told. And beside the dark picture of guilt we would hang that of virtue, and point to the one as well as the other, when we are describing man. It surely does not affect the *magnitude* of any evil to trace it to one, rather than another *source*. Or if it does, the evil of sin is enhanced by a doctrine which attributes it to every man's own folly, and perverse abuse of his nature, instead of deriving it from that nature itself, which being a gift of God ought to be presumed worthy of the giver. We do not make sin an *infinite* evil, for the same reason that our opponents do not make virtuous qualities infinite. There *can* be nothing *infinite* in a *finite* being.' p. 31.

'2. It is also alleged that we take away the proper ground of *humility*. In reply, I need only remind you of a well known principle. That which we possess in common with every body

else, never makes us proud. So that which we suppose all the world has as well as we, never causes the feeling of humility. You are not proud because you are a rational animal; you are not humble because you are no angel; you may be proud of that which raises you above others, and humbled by that which sinks you in their esteem. If human nature be depraved, yet it is no more so in one, than all; and therefore, I believe few would venture to assert, that they are humbled by the thought of native depravity alone. No; humility is a just sense of our *own* imperfections and unworthiness; and he will have the most of it who compares, most faithfully, his heart and life, with the characters which deserve admiration, and perceive his want of resemblance; who studies his duty well, and understands the defects in his performance of it. We are not disposed to boast of our humility; but there is nothing in our opinions which destroys it. There *is* spiritual pride whose appropriate food is sought in rehearsing to others the corruptions it really does not feel ashamed of, and bemoaning a guilt, the charge of which it would resent, should it come from another's lips.

'3. Again, we are accused of undervaluing 'the great salvation' by our views of human nature; but just the opposite is true. It is for the very reason that we think as we do of our nature, that we are disposed to set a high value on the Christian scheme of mercy. We feel that by our sins we have done a wrong to ourselves, the most mournful and dangerous, we compare the nature God has given us, which is 'but little lower than the angels,' with our own conduct, and confess that we deserve a heavy punishment for so degrading it. We look up to the bright eminence, from which the sinner falls, and bless more earnestly the hand which lifts him up from the dust, and leads him back to virtue and to God. We welcome the Saviour who comes to restore self-ruined men. But did we believe that God gave us at first a ruined nature, and sent us helpless and abandoned into the waste, howling wilderness, with no capacity to do good, and condemned to woes eternal for doing evil, we should not value highly the grace which afterwards calls home a few of us, leaving all besides to perish without relief.' p. 33.

ART. XIII.—*Elementary Discourses, or, Sermons addressed to Children. By John Burder, A. M. First American Edition.* Boston, 1822. pp. 212. 18mo. S. T. Armstrong.

It has been beautifully said, by one of ancient days, that the christian religion is a fountain, at which a lamb may sip, and an elephant may quench his thirst. While, however, so much has been preached and written for the wise and learned, too little has been done to edify the minds of youth. In our families and churches the young form a large proportion of hearers, and of books they are the chief readers; and yet, oral and written instruction, from the mouths of parents and ministers, and the pens of those who essay to do good, is almost exclusively addressed to adults, or at least adapted to adults. Even when attempts are made to address children or youth, the minister or author soars into regions where he cannot be followed by the young, or talks in other phrases than the language of childhood. Religion, which should find a natural soil in the hearts of youth, and strike its roots deeply into the innocent breasts of childhood, has been considered a science fitted exclusively for riper years. The curious and eager child, when he should receive bread is presented with a stone, and if he ask a fish he receives a serpent. No small injury has been done the cause of primitive piety by the Assembly's Catechism, which has been so imposed upon children as to render religion unlovely, abstruse, and tedious. Adam indeed has been made to bear the sins of generation after generation, and children have been thought totally depraved, because they could not love what they did not understand, because they preferred picture books to catechisms, and the free air to imprisonment on Sundays. How full of instruction to parents and teachers is the anecdote related by Mrs. Hamilton in her admirable letters on education. A pious, but injudicious mother endeavoured to encourage her young daughter to good conduct by promising that if she were good she would, when she died, go to heaven. What is heaven, mamma, asked the little girl. It is an eternal sabbath, replied the parent. O dear, exclaimed the child, what have I done that I should go where there is an eternal sabbath.

The prevailing mode of religious instruction for children, and the elementary books inculcating religion and morality, have not

been sufficiently adapted to the capacities and tastes of the young. There have doubtless been at all times judicious parents and instructors, who have studied the infant mind, possessed themselves of the avenues to the young heart, and inculcated lessons of religious wisdom effectually. Some authors, too, have had their genius kindled by fire from nature's altar. They have possessed what we moderns call the *tact* of instructing, and while their successful efforts have delighted successive generations of children who lisp their praises, they have acquired imperishable honour for succeeding in a field which so many have cultivated in vain. Among these worthies Dr. Watts stands proudly eminent. We remember with what heart-felt satisfaction his Shorter Chatechism was greeted by groups of little ones, who were puzzling and labouring over that of the Assembly. We recollect the respite our faculties enjoyed, in turning from the knotty system of the synod of divines to the pleasant and intelligible instructions of the children's friend. Well did he merit the eulogium bestowed by Dr. Johnson. 'For children he condescended to lay aside the scholar, the philosopher, and the wit, to write little poems of devotion, and systems of instruction, adapted to their wants and capacities, from the dawn of reason through its gradations of advance in the morning of life. Every man, acquainted with the common principles of human action, will look with veneration on the writer, who is at one time combatting Locke, and at another making a catechism for children in their fourth year.' Others have done worthily in the same department. Of late years especially able writers have sought to distinguish themselves, and to do good, by composing juvenile works. And many have admirably succeeded in books of elementary instruction, and innocent or instructive stories. Rarely, very rarely, however, have attempts to compose religious juvenile works succeeded. While our shelves groan with books for children, of every size, quality and variety of attraction, the general exclamation comes from religious parents of all sects, how few books are there suited to the Sunday reading of children. Such parents are not satisfied that their offspring while away the precious hours of the Lord's day with light reading, and make no difference between the christian sabbath and other days. The warmest wish of their hearts is to interest and edify them in divine knowledge, and make them disciples of Jesus. Neither are they satisfied with religious books for the young, because written by men of serious-

ness and good intentions, but who fail in their attempts to please and interest those for whose spiritual improvement they have toiled. Such writers mistake their powers. It is a harder task to write for children than for adults. The latter can read from principle or obstinacy, or to practice the virtue of self denial; but the former love to read only what they understand and are pleased with. He is a genius who can find the springs of youthful thought and imagination, who can fasten the attention of the lively and buoyant child, and implant ideas in its tender mind.

Is it asked, how is the youthful mind to be interested in the subject of religion? We answer, teachers must study the characters of children, by entering into their minds, as it were; by speaking and writing in their language; by aiming to get a reputation as preachers and writers for youth, not from men, but from the young; and particularly by avoiding bad associations with religious instruction. We doubt not that many persons, and persons not destitute of sense too, on looking over the pages of Mrs. Barbauld's First Lessons for Children, have smiled with dignified complacency at the baby-like style of this incomparable work. It has appeared to them too silly, too much like the talk of children. These persons are of that number who are not parents, who have no fellowship with infants, who converse only with matured persons. The peculiar and almost unrivalled merit of this work is, that it does resemble the talk of children, and very young children too. It is not preceptive, and there are no long stories; but it is full of incident, images and thoughts; the topicks are many, ever shifting, ever easy and natural. One conversant with little children, and who delights in listening to their prattle, can hardly determine, when one of them is reading Mrs. Barbauld, whether he is reading or talking. The book then is in the language of children. Very small persons read it with ever new gratification. They read it over and over again. The book then pleases them. It is not a religious work, nor was it intended to be. It is harmless and delightful, intended to create a taste for reading. But religious book makers can draw a practical lesson from the style, and imitate it. Does any one pretend that religion is too sublime to be thus brought to bear on the intellect of a child, or that a child may be interested about butterflies, and not about truth, goodness and piety? When will men consider that what belongs to nature and appeals to the natural feelings is alike interesting to old and young, to the learned and the simple. The story of Joseph!

written some thousand of years ago, in a language of which our children knew nothing, for a people wholly dissimilar to ourselves; and yet, how pathetic, how touching, how everlasting its hold upon the hearts of mankind. The parables of our Saviour! How interesting to matured minds, and yet how easy of comprehension by the youngest. He took children into his arms. Thus should christian parents and teachers; and the act implies familiar instruction. Thus should ministers, and not mock the lambs of their flocks with sounds foreign to their ears.

After a careful examination of the principal part of juvenile religious books, English and American, orthodox and liberal, we are constrained to say, they are injudiciously planned, and of course must be nearly useless. We speak of books written for young children. We commend the zeal shown for the young, by the authors of them; we rejoice in the disposition of parents to enlighten their offspring, which is evinced by the circumstance that many of these works have attained to several editions. In condemning, however, these unsuccessful efforts to edify children in christianity, we do not arrogantly speak our own sentiments merely, but christian parents will bear witness to the truth of our remarks. They will declare that while there is nothing on earth they so eagerly covet for their children, as books that are of a religious cast, giving the truths of the christian religion in their simplicity and power, in language easily comprehended, and interwoven with natural representations of life, such life as children are accustomed to see and hear; still they are perpetually disappointed in their researches. They find *Sermons* to children, to young children, arranged with logical precision, divided into appropriate heads according to clerical rules, and babes in Christ exhorted seventhly and tenthly to obey the gospel from the obligations which they are under, and the advantages which they possess. They find *Moral Tales*, full of allusions to foreign customs and usages, to a different state of society from that in which we live, some of them presenting scenes of life with which no young children are familiar, or sentimental, with beautiful descriptions of virtue, but fictitious in the whole machinery of the plot, wholly unlike what their own children would meet with in their little round of amusements or schooling. They find *Tracts*, severely denouncing the first errors of youth, and representing them as the fruits of a demoniacal nature, and equally wicked as the deliberate transgressions

of adult sinners. They find *Hymns*, and in this department the greatest success is manifest—but they are deficient in language common to children, the imagery is above their capacities, not drawn from natural objects with which even infancy is familiar. They find *Catechisms*, and they are cold, uninviting, and tedious expositions of doctrines, or words which convey no ideas to children's minds. The young will not listen to, far less read, sermons; they impatiently turn over the leaves of stiff moral tales; they are disgusted with tracts and catechisms; and find this whole system of didactic formality wearisome. In vain will some tell you the things bespeak the natural depravity of the heart. Present any other subject to children in these forms, and it will be equally tasteless. On the other hand, give them religious and moral truths, as some writers, foreign and domestic, have done, in simple words and childhood's imagery, and they will devour the interesting book, sigh when it is read through, and anxiously demand a promise that they shall have another.

It will be obvious that the foregoing remarks are intended to characterize the chief part of the works alluded to. As in all other things discrimination must be made. There may be books in no wise deserving the censure here cast upon the majority, and there are doubtless many of a mixed character, containing passages obnoxious to no judicious animadversion. We might quote abundant passages, from popular and esteemed authors, to justify our remarks, and could present many, in prose and verse, happily written to attract and fasten the attention, to touch and thrill the hearts of youth.

Of the author of the work before us, we know nothing. He appears to be a minister of the established church; and although of orthodox sentiments he has, with rare good sense, abstained from pressing his sectarian peculiarities in a work dedicated to children. With the exception of a few sentences, there is nothing in the little volume which any denomination might deem exceptionable. Indeed we have been particularly gratified to perceive that so interesting and faultless a work has proceeded from such a source. It is ground on which all sects may stand. Would to heaven the occasions were more frequent when hand in hand, christian ministers of different sentiments, could co-operate to inculcate the saving truths of the gospel. The author, in a short and neat pre face, states that he

'Is anxious his adult readers should clearly understand that he has written for the benefit of children; and he hopes that

many at the age of four or five will be able to understand the greater part of the book. It is not possible to fix the precise period beyond which, in every instance, the use of such discourses should be discontinued, since, from inferiority of natural talents, and the want of early culture, some children are as young at twelve as others are at eight. Speaking, generally, these sermons are intended for such as are under ten; but with a few verbal alterations, which a teacher can easily make, most of them, and especially those toward the end of the volume, may be read in a family, a boarding-school, or a Sunday school, to an assembly of children of various ages. It is the author's intention, should this volume be favourably received, to publish at some future time, a second, adapted for children from about ten years old and upwards.'

The sermons are nine in number, each followed by an appropriate hymn, and the remainder of the book contains prayers for children, and a few hymns. The discourses are on the following topicks 1. Children invited to receive instruction. II. The kindness of Parents, and the kindness of God. III. Good company recommended. IV. The sufferings of Christ. V. The character of Samuel. VI. Love to God. VII. Love to mankind. VIII. The Gospel. IX. Children crying Hosanna. Let us see in what manner the author has accomplished his purpose. Has he made himself understood by young children? And, what is of more importance, has he presented the truths of christianity in a manner that is likely to interest them? We think that he has been successful in both particulars. His style is attractive, and his topicks important. He knows the avenues to children's hearts. But before we proceed to lay before our readers the evidence on which we rest this opinion, we would refer them, especially those who are not parents, to the anecdote of Henry IV, of France. This great monarch was found by his prime minister, who had suddenly entered his apartment to communicate some important intelligence, on all fours, as the historian expresses it, galloping about the room with the dauphin on his back. The king, no ways disconcerted, demanded of the minister whether he were a parent. Yes, sire, replied the astonished courtier. Then, my son, said the good Henry, drive on. Part of the introduction to the first sermon is as follows.

'Now, my dear young friends, I wish you to know that I, who am reading this sermon to you, feel as much love for you as Da-

vid did for the children who were living in his time. It is my desire and prayer to God, that you may be happy both now and for evermore. I should be glad to do any thing for you that was likely to make you happy. What do you think would make you happy? Plenty of money and play things and cakes and holidays? No: these things might make you very full of joy for a little while, but that joy would soon be over. I can tell you what will make you happy as long as you live, and after you are dead. "Can you indeed," some of you are saying to yourselves, "then do pray tell us directly what that is?" I will tell you very soon, and I hope you will try to understand what I say to you; for I have to read to you something which, if you mind, will be sure to do you more good, than if I were to give you as much silver and gold as you could carry. So then, because I wish you well, and because I have something to tell you which is likely to do you good, I say to you in the words of the text, as David said a long while ago—"Come, ye children and hearken unto me; I will teach you the fear of the Lord."

We are reminded by the above extract of some portions of the discourses of Robert Robinson, which have been recently re-published in this country, and which, for a charming simplicity and purity of sentiment are almost unrivalled. He preached in villages near Cambridge, England, sometimes in the open air, often early in the morning, and the auditors were the villagers to whom he preached extemporaneously. In one of the sermons is the following passage, which, although it might offend, in a metropolitan church, 'ears polite,' would attract the attention of children, and make them to hang upon the lips of the preacher.

'You, little boys, while I think of it, let me give you a lesson. Do not make yourselves sport with what gives other creatures pain. Do not torment and kill frogs, birds, and flies. You would not, I am sure, hack and chop, and torture my horse, or my cow, or my milch-ass, or my chickens, because they are mine; and though you may not love them, yet you would not hurt them for love of me. Remember, my good boys, all live creatures belong to Almighty God, and he will be displeased with you if you hurt them. When you become men, you will know that some animals, like some men, must be put to death for the safety of the rest; but none are put to death, except such as do mischief to others; and the way for you to come to that end is to learn, by tormenting and killing animals, how in time to pluck up your hearts, and murder men.'

We may suppose that such a preacher would endear himself to the lambs of his flock, and that of him might be said

> 'Ev'n children follow'd with endearing wile,
> 'And pluck'd his gown to share the good man's smile.'

In the second sermon, the author, in illustrating the meaning of the text, says,

'You all know what pity is. You know what pity is, because you have *felt* what it is. Have you ever seen a poor old man, very lame and almost blind, go about the streets in a cold wintry day, with ragged clothes on, asking charity? If you have had a penny, you would rather have given it to him than have kept it yourself. You had no money to give him, but you felt very sorry for him and would have been very glad to help him if you could. The sorrow which you felt for him is called *pity*. And if you ever saw a poor little boy who had lost his father and mother, and had not a friend in the world to take care of him, I am sure you pitied that poor little boy. And if one of your school fellows is ill and in pain, you are very sorry for him, and you pity him. So, then, pity means the love which we feel for people when they are in any sort of pain, or trouble, or danger; and this pity, which we feel for them, makes us wish to do them all the good we can.'

After relating, in the same discourse, a very affecting story of a father who lost his life in attempting to save the life of his little son, the author says,

'You have just been hearing of the pity which a father has for his children, and perhaps you wish to know whether God has as much pity as a father has. Well, I can tell you that he has, for it is said in the text, that *like as a father pitieth his children, so the Lord pitieth them that fear him.* However good, fathers and mothers and friends are, God is better, for he is nothing but goodness. You have often seen your friends smile on you, and look pleasantly on you, and it always makes you happy to see them look at you in that way. When your friends smile on you, you are happy, because you are sure that they love you. Now, whenever your dear friends are kind to you, say to yourself, the blessed God is more kind and good to me than the best friend I have in the world. You know that *Our Father* is one of the names by which the blessed God is called in the bible. You are taught in your prayers to say, "Our Father which art in heaven." God is our father, therefore we may be sure he is kind and good: and because he is our father *in heaven*, he is able to do us more good than any friend on earth can do. List-

en to me my dear children, while I tell you some things about the love and pity of your Heavenly Father.'

We think that these extracts will justify the manner in which we have spoken of this volume, which is certainly the most successful effort within our knowledge of addressing sermons to children. The most scrupulous parents need make few erasures before putting it into the hands of their children.

After all however we do not think this a happy mode of religious instruction, and are persuaded that the best of these books will be little read by children, and still less will attract their attention. Formal, didactic discourses to young persons under twelve years of age, can be rendered, under hardly any circumstances and by hardly any skill, either interesting or profitable. The mode of address is unsuited to such hearers. Children listen unwillingly. Their minds are not disciplined to continued thought. No one who has been present when they have been thus addressed, can fail to have observed the listlessness and unconcern and restlessness, which soon creep over the little auditory. There is here and there a singularly gifted man, who is able with great felicity to bring down his mind to theirs, and address them in a train of thought and language like their own. But we always find that he is successful because he knows how to break in upon the stately formality of the pulpit, to invent various little artifices for catching and keeping the attention. And without these, both preached and printed sermons to children must be too uninviting to be useful. Children are best taught orally. If books on all subjects were more dispensed with in elementary instruction, it would be the better. And in this most important of all instruction, where every thing depends upon engaging the feelings and winning the heart, where a lesson learned is nothing till it have made an impression on the character; it is by conversation, by talking, by asking and answering questions, when the season is propitious and sympathy can be excited—that we may hope to interest and improve those whose immature minds would be only burthened by a set discourse.

'It is a prime point,' says a judicious writer in the Monthly Repository,* 'to make a favourable impression at first; to give religion a fair and reasonable chance in the affections, instead of attempting, (what we attempt in no other study or pursuit,) to place the mind of a child on a level with that of a man, by

* Vol. xx. p. 18. &c January, 1825.

communicating only abstract and philosophically correct ideas. And of what value, after all, are these ideas, if they be merely the furniture of the head, and the heart has "neither part nor lot in this matter?" Where is the evidence, amidst a copious supply of accurate information such as a catechism, like that of Geneva, for instance, is calculated to convey, that *that* process is going on which can alone constitute a truly religious character?* Is the *thought* exercised? We do not ask how correctly —a child must think as a child; but has it evidently thought at all on the subject? Is its conscience touched by little neglects of duty? Has it learned to make its own trials, its own blessings, the subject of prayer and praise? Has it learned to feel any thing like gratitude to God, the giver of good, and Jesus, the friend of man? and why should these thoughts and feelings be despised or neglected, because they are juvenile? A child's little fault is as serious a matter in its own eyes, and certainly it ought in a parent's, as *crime* in the eyes of a man. Its joys and sorrows are of magnitude enough to fill up the measure of its mind and heart; and why should not we labour to distribute religious support in equal measure? "Let me not be laughed at," says Mrs. Hamilton, in that beautiful part of her Letters on Education which treats of religion, "let me not be laughed at for the confession, and I shall freely acknowledge that I at this moment look back with infinite pleasure to the delightful period, when, with the simplicity of infant innocence, I poured out my little soul in grateful thanks to the Almighty for the happiness enjoyed at a dancing-school ball! Nor am I certain that all the catechism and all the hymns with which my poor memory was loaded, produced half such benefit to my mind as that which flowed from this powerful association of felicity with the Divine source."

'The error of talking *too much* to children on these subjects has often been condemned; yet surely the error is in the manner of

* 'Our American friends seem to hail with great pleasure the publication of a translation of the Geneva Catechism.—It is to be hoped that, however adviseable it may be thought to impress upon the minds of *little* children a few plain and easy first truths, we shall not again resort to the oppressive and uninteresting system of catechetical instruction with our young people. To learn by rote whole chapters expository of our moral and religious duties, may easily disgust the mind, but can hardly advance it one step in any thing valuable. Such substitutes for mental exertion, such ready-made applications of scripture precepts, may do very well for the members of a church which, though mild in its discipline, is far from friendly to liberty of thought, but it ill accords with the spirit of that land which is now claiming, in so noble a manner, a place for religion in the understanding and in the heart.'

talking, full as much as in the time bestowed upon it. If a young person *is* to be disgusted with the theme, a short, dry, heartless reading of one quarter of an hour a day, will do the business far more effectually than an hour or two of judicious religious instruction.'

ART. XIV.—*Hadad, a Dramatic Poem.—By Jas. A. Hillhouse, Author of Percy's Masque and the Judgment.*—8vo pp. 208. *New-York. Bliss & White.*

When Mr. Hillhouse published his poem of the *Judgment*, we expressed [Christian Disciple, III. 209.] a high opinion of his merits as a poet, and we find no reason to withhold from the present production the approbation which we gave to that. We are glad that he has again chosen a subject which fairly brings him before us, and permits us to continue our acquaintance with a writer of so much purity and beauty. Hadad is not, properly speaking, a religious poem; but it is founded on a passage of sacred history, and introduces not only characters and events recorded in scripture, but such continual allusions to the truths and sentiments of the ancient covenant, as to take it out almost entirely of the range of profane poetry. If we compare it in this respect to Milman's Dramatic Poems, we shall find that the two writers differ in their very object—Milman having the express design to make religious works, which should exhibit the operation of the religious principle, and inculcate the doctrines and sentiments of a true faith; while Hillhouse has not purposed to preach a sermon or to make proselytes to the faith; but to display in a poetical garb those features of the Jewish system which were necessary to his plot and characters. Milman affects to be a teacher. Hillhouse pretends to be only a poet. And for ourselves we must say, that the latter appears not only to have written more simply and naturally, without the heavy accumulation of artificial ornament which encumbers the other, but also to be quite as instructive without presuming to instruct at all.

Whether the dramatic form be most judicious, is a question on which opinions and taste will differ, and which it is not necessary for us to discuss. That it has disadvantages as well as advantages peculiar to itself, every one must perceive; but which preponde-

rate in any given case must depend partly on the subject, and yet more on the character of the writer. Real genius will adorn whatever it may touch; and if it have made a beautiful work in one form, it is idle to inquire whether it be the best form in itself. Who would have the Paradise Lost other than it is? Even Johnson, with all his contempt for blank verse, was obliged to say he could not wish it had been in rhyme. Who would desire that Macbeth and Hamlet were epic poems, or the Rape of the Lock a drama? And when 'the gorgeous vision of the Iliad' presented itself to the mind of Homer, who is dissatisfied that it did not come in some other shape?

Hadad is a regular poem in five acts, with a well digested plot, a numerous company of well selected and distinctly marked personages, and a successful mixture of highly wrought poetry and animated action. The scene is laid at Jerusalem, in the reign of David, and at the time of Absalom's rebellion. The plot comprehends the preparation for this event, in which are introduced the principal characters of the Jewish state at the time, and the truth of the history is exactly preserved. With this is interwoven with the dexterity and success of a genuine poet, a plot of supernatural agency, on which the chief interest of the work is made to depend, and from which the catastrophe results. We are not however entirely satisfied with this portion of the work; or rather, we should say, that while the most important character is conceived and filled out with brilliant success, the effect of it is marred by the accompaniment of inferiour agents and unimportant accessories. There would have been more dignity and sublime terror in the character of Hadad, if he had stood solitary, and unseconded by other supernatural appearances—unless we should except a part of the scene with Balaam-Haddon, which we should be very reluctant to spare. We do not intend, however, to enter into a general criticism of the work; but simply to offer such an outline as may render intelligible to our readers the extracts with which we desire to adorn our pages.

The time selected for the action is the period of David's greatest prosperity, when his victories had given the widest extent to his empire, and introduced that luxury and pomp to his court, 'which advanced in the reign of his successor, to a proverbial height of grandeur.' We have a description of this put into the mouth of the discontented Mephibosheth, the lame son of Saul whom David spared and favoured, but who seems never to

have become reconciled to the dynasty which excluded him from the throne.

The succession to the empire was of course an object for the ambitious, and Absalom is exhibited as having his eye already fixed upon the crown. His spirit is stimulated and his plots hastened by the artifices of Hadad—the hero of the poem—whose character is finely conceived and boldly and successfully executed. His part indeed forms the ground work and soul of the piece. Every thing depends on him—he is rarely absent from the scene, and never appears but to advance the plot, or to move and delight by the grandeur and beauty of his descriptions and declamations. This character is founded on the idea which the author defends at a little length in his preface, as if he felt that it needed no defence poetically, though it might seem to theologically, of introducing the Jewish notion that superiour spirits are busy in human affairs, and sometimes take part in them in human form; and as he says, he is thus offered 'scenes of unrivalled wildness and sublimity, agents whose powers and attributes are of unknown extent, who connect, on the authority of our faith, the visible with the invisible world.'

It required not a little courage to enter a field like this; but he who had ventured to touch the solemnities of the last judgment, was not a man to be deterred by a spirit in human shape. Bold, therefore, as the design was, he addressed himself to it with a resolute and vigorous hand, met its difficulties openly, and successfully surmounted them; failing in no part, as we conceive, except in the single point of adding obstacles which did not necessarily come in his way. He supposes the prime spirit of evil to have become enamoured of Tamar, the beauteous daughter of Absalom, of whom the sacred historian says, 'she was a woman of a fair countenance.'

The spirit assumed Hadad's form, and to ensure more certainly the possession of the daughter, seconded and promoted all the ambitious projects of the father. It is not necessary to detail them. Absalom rebelled, and was slain, and Hadad was defeated and punished.

The finest scenes are those between Hadad and Tamar. They are too long to be extracted: but the contest between the tumultuous eloquence and intense agitations of feeling in the one, and the true feminine loveliness and timidity of the other; exhibited as they are in all the power of a rich and graceful poetry; excite an interest in the mind of the reader seldom sur-

passed. The last scene especially is wrought with mighty effect, and has received already the compliment to its excellence of being translated and published in the Italian language.

As a specimen of work in its dramatic character, we quote part of the scene in which the prophet Nathan inquires of Tamar the state of her feelings respecting Hadad.

Nath. Maiden, need I ask,—
I fear I need not—is he dear to thee?—
'Tis well. But tell me, hast thou ever noted,
Amidst his many shining qualities,
Aught strange and singular?—unlike to others?—
That caused thy wonder?—even to thyself,
Moved thee to say, How, wherefore's this?
Tam. Never.
Nath. Nothing that marked him from the rest men?—
Hereafter you shall know why thus I question.
Tam. O yes, unlike he seems in many things:
In knowledge, eloquence, high thoughts.
Nath. Proud thoughts
Thou mean'st?
Tam. I'm but a young and simple maid,
But father, he, of all my years have judged,
Is master of the loftiest richest mind.
Nath. How have I wronged him: deeming him more apt
For intricate designs, and daring deeds,
Than contemplation's solitary flights.
Tam. Seer, his far-soaring thoughts ascend the stars,
Pierce the unseen abyss, pervade, like light,
The universe, and wing the infinite.
Nath. (*fixing his eyes upon her.*)
What stores of love, and praise, and gratitude.
He thence must bring to Him whose mighty hand,
Fashioned their glories, hung yon golden orbs
Amidst his wondrous firmament; who bids
The day-spring know his place, and sheds from all
Sweet influences: who bars the haughty sea,
Binds fast his dreadful hail, but drops the dew
Nightly upon his People! How his soul,
Returning from its quests through Earth and Heaven,
Must glow with holy fervour!—Doth it, maiden?
Tam. Ah! father, were it so indeed,
I were too happy.
Nath. How!—expound thy words.
Tam. Though he has trod the confines of the world,
Knows all its wonders, and almost has pierced

The secrets of eternity, his heart
Is melancholy, lone, discordant, save
When love attunes it into happiness.
He hath not found, alas, the peace which dwells
But with our Fathers' God.
Nath. And canst thou love
One who loves not Jehovah?
Tam. O, ask not.
Nath. (*fervently.*)
My child! thou wouldst not wed an Infidel?
Tam. (*in tears.*) Oh no! Oh no!
Nath. Why then this embassage? Why doth your sire
Still urge the King? Why hast thou hearkened to it?
Tam. There was a time when I had hope,—when truth
Seemed dawning in his mind—and sometimes, still,
Such heavenly glimpses shine, that my fond heart
Refuses to forego the hope, at last,
To number him with Israel.
* * * *
O, might I relate—
But I bethink me, of a thing
Like that you asked. Sometimes, when I'm alone,
Just at his coming, I have heard a sound,
A strange, mysterious, melancholy sound,
Like music in the air. Anon, he enters.
Nath. Ha! is this oft!
Tam. 'Tis not unfrequent.
Nath. Only
When thou'rt alone?
Tam. I have not heard it, else.
Nath. A sound like what?
Tam. Like wild sad music, father;
More moving than the lute or viol touched
By skilful fingers. Wailing in the air
It seems around me, and withdraws as when
One looks and lingers for a last adieu.
Nath. Just ere he enters?
Tam. At his step it dies.
Nath. Mark me.—Thou know'st 'tis held by righteous men
That heaven intrusts us all to watching spirits,
Who ward us from the Tempter.—This I deem
Some intimation of an unseen danger.
Tam. But whence?
Nath. Time may reveal: meanwhile, I warn thee,
Trust not thyself alone with Hadad.

Tam. Father,—
Nath. I lay not to his charge; I know, in sooth,
Little of him (though I have supplicated,)
And will not wound thee with a dark suspicion.
But shun the peril thou art warned of, shun
What looks like danger, though we haply err:
Be not alone with him I charge thee.
Tam. Seer,
I will avoid it.
Nath. All is ominous:
The oracles are mute, dreams warn no more,
Urim and Thummim keep their glory hid,
My days are dark, my nights are visionless.
Jehovah hath forsaken, or, in his wrath,
Resigned us for a season. Times like these
Are Jubilee in Hell. Fiends walk the Earth,
Misleading princes, tempting poor men's pillows,
Supplying moody hatred with the dagger,
Lust with occasions, treason with excuses,
Lifting man's heart, like the rebellious waves,
Against his Maker. Watch, and pray, and tremble;
So may the Highest overshadow thee!

As specimens of poetry we cite first the description of a Jewish evening.

Had. Youthful phantasy,
Attuned to sadness, makes them seem so, lady.
So evening's charming voices, welcomed ever,
As signs of rest and peace;—the watchman's call,
The closing gates, the Levite's mellow trump
Announcing the returning moon, the pipe
Of swains, the bleat, the bark, the housing bell,
Send melancholy to a drooping soul.
Tam. But how delicious are the pensive dreams
That steal upon the fancy at their call!
Had. Delicious to behold the world at rest.
Meek labour wipes his brow, and intermits
The curse, to clasp the younglings of his cot;
Herdsmen, and shepherds, fold their flocks—and hark!
What merry strains they send from Olivet!
The jar of life is still; the city speaks
In gentle murmurs; voices chime with lutes
Waked in the streets and gardens; loving pairs
Eye the red west in one another's arms;
And nature, breathing dew and fragrance, yields
A glimpse of happiness, which He, who formed
Earth and the stars, had power to make eternal.

Of the old sage of Caucasus.

Had. None knows his lineage, age, or name: his locks
Are like the snows of Caucasus; his eyes
Beam with the wisdom of collected ages.
In green unbroken years, he sees, 'tis said,
The generations pass, like autumn fruits,
Garnered, consumed, and springing fresh to life,
Again to perish, while he views the sun,
The seasons roll, in rapt serenity,
And high communion with celestial powers.
Never did I view
Such awful majesty: his reverend locks
Hung like a silver mantle to his feet,
His rayment glistered saintly white, his brow
Rose like the gates of Paradise, his mouth
Was musical as its bright guardians' songs.

Intelligence.

The American Bible Society.—We extract from the ninth Report, of May 12, the following additional particulars.

'During the last year, there have been printed at your Depository,

Bibles in English, - - - - - -	22,750
Bibles in Spanish, - - - - - -	2,000
New Testaments in English, - - - -	23,000
Total,	47,750
There have been purchased, German Testaments,	800
	48,550
Which, added to the amount stated in the eighth report,	403,352

make a total of FOUR HUNDRED AND FIFTY ONE THOUSAND NINE HUNDRED AND TWO Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the Society in New York, and in Lexington, Kentucky, or otherwise obtained for distribution, during the first nine years of the Society's labours.'

'We are surprised to see that, after all the efforts which have been made for years by so many benevolent Christians, to supply the perishing world with the Bread of Life, even our own fellow-citizens appear to be very partially supplied. In one of our West-

ern States it is represented that more than sixty thousand readers are destitute of the Holy Bible; and in many districts of that state it is almost wholly unknown. Nor does it appear that the wants of that state are greater than the wants of some other states. The State of Missouri, possessing a population of more than eighty thousand, has not in circulation ten thousand Bibles; and the state of Illinois, containing nearly an equal population, does not possess an equal number of Bibles. In one district in Madison county, in the state of Alabama, containing 655 white inhabitants, there were found but 69 Bibles, and more than 2000 were necessary to supply the wants of that county.'

'In the State of New Jersey, and almost within sight of your Society's House, in that region called *the Pines*, in Camden, Haddonfield, Clemington, Speedwell, &c. as we learn from the last Report of the Nassau Hall Bible Society, whose Agents have lately examined that district, many families were found, who did not possess the Bible, and not a few *who had never seen one!* and whole neighbourhoods in which there was not a single copy to be found! In all that part of the southeastern section of the state there were very few copies of the Scriptures.'

'The number of Societies auxiliary to the National Society is still increasing, and during the past year a goodly number* have been recognised by the parent institution, especially in the Western States, where many have become not only sensible of their wants, but also of the privilege of partaking in the glorious work of spreading the knowledge of the Lord over all the earth.'

'Two versions of the whole Bible in the Chinese language have been completed, and are now in circulation,—one by Dr. Marshman, and the other by Dr. Morrison and Dr. Milne. Thus, 240,000,000 of perishing sinners, in China, and Cochin China, and Japan, may now read in their own language, wherein they were born, the wonderful works of God.'

'Throughout Asia Minor, and Turkey in Europe, the Bible is beginning to shed its light, and diffuse its love; and even at Constantinople there has been something of importance effected in the holy work.'

'In Russia, it is hoped, the Bible is still gaining ground. The national Institution had nearly three hundred auxiliaries and branches. They were circulating the Bible in twenty-three different languages. The Riga Society alone had sent out the Bible in eleven different languages; and, in New Pebalz, a branch of the Riga Society had no less than 2340 members.'

'Roman Catholic Germany is turning its eye to the guidance of a single individual as Israel to Moses, expecting from his hand an

* Forty-five, whole number of auxiliaries 452.

abundance of water to follow them through the wilderness. Dr. Leander Van Ess, a Roman Catholic priest, of primitive holiness. During a single year, he has put in circulation 50,000 copies of the Scriptures, and more than 500,000 copies since the commencement of his exertions! Many of the Roman Catholic clergy encourage his labours, and aid him with all their influence. One of them took from him, at one time, 2300 copies, and afterwards sent an order for 5000 more, observing that the tears of the starving multitude kept constantly telling him of their hunger and thirst for the bread and water of life.'

'In France the Bible cause is flourishing in a most unexampled manner. The Protestant Society of Paris had an income, during its fifth year, of 55,495 francs. It has seventy-five auxiliaries and branches, besides a great number of associations.'

Massachusetts Bible Society.—There were distributed by this Society during the last year 1951 Bibles and 895 Testaments. Five hundred dollars were transmitted to the funds of the National Society. The donations to the Society were $703,18; the annual subscriptions, $580,60.

The Hebrew Settlement in New York.—E. H. Simon, recently agent for the American Society for meliorating the condition of the Jews, has published a circular, stating the grounds on which he withdraws his connexion from it. We had intended to publish it at length, but can only give it in part. The society had projected the settlement of a colony of converted Hebrews, and invited several distinguished Jews to join it. But it was fettered with conditions, which seemed so unreasonable, that they refused, since it left them no liberty to control their own concerns, either secular or religious, but subjected them to the mandate of the New York Board of Directors. The following is their reply.

'Murray Hill, May 21.

'GENTLEMEN,—We have received, through the medium of your Recording Secretary, an invitation to join the settlement, which you propose to locate on a leased farm, at Harrison, &c. together with the rules, which you have adopted for its spiritual and temporal government.

'Gladly would we accept of the invitation, could we in conscience comply with the terms of it. After mature consideration, we are unanimously* brought to the painful but urgent duty of remonstrating against the conditions prescribed in some of your rules.

'We assure you, Gentlemen, that we are actuated by no sinister motives in desiring to have our Hebrew Christian church and

* Messrs. Jacobi and Wolf, since the date of this, were induced to withdraw their names, and go to the farm.

community free. We hope thereby to be enabled to glorify our Redeemer, and meliorate the condition of our brethren, who seek these shores not more as a refuge from temporal than from ecclesiastical bondage.

'Our wishes relative to this important subject have long been before you and the public. Need we again repeat them? They are simply to establish a free community among ourselves, where we may unite, in the name of Christ, to labour for our support, and worship God according to his revealed will, and the dictates of our own consciences.

'With respect to our spiritual concerns, you appoint a chaplain, and give directions for our mode of worship. Where is there, we would ask, a community to whom the privilege of choosing their own minister, and managing their own spiritual affairs, is denied? The Hebrew Christians, desirous of being in amity with all denominations, but called by none, require that their spiritual concerns should be conducted by their own brethren, in order that the Hebrew Christian church may not become a *sectarian* institution; but this would inevitably be the case, or at least be considered so, should you appoint a clergyman of any denomination as its spiritual superintendent.

'If an uncommon measure of love, zeal, and sympathy is required in ministering to the spiritual wants of this flock; if a thorough knowledge of their national character, and acquaintance with their language, together with their prejudices and objections against Christianity, are indispensable requisites in their teachers, you will admit, that Hebrew Christians are themselves fit instruments to give Christian instruction to their brethren. Moreover, a Hebrew Christian would neither as a minister nor teacher, exhaust by salary the funds of the society; like the other members, he would put his earnings into the common treasury.

'With regard to your rules for the management of our temporal concerns, we request you to reconsider them, and then tell us whether they do not rather belong to the regulations of an almshouse or an asylum, than a free community,—for what well educated and enlightened Hebrew would wish to join the settlement under such an aspect.

'We think it the duty of every true Christian to deny himself, seeking not his own but his neighbour's weal: we are willing to act on this principle. Can we do more? But you seem to exact a degree of self-denial above what the Gospel enjoins, in requiring that, as babes in their nonage, we should put the earnings, which some may acquire by the sweat of their brow, and others by the talents and attainments they possess, in your hands for your disposal, thus leaving ourselves dependent on your discretion for our very clothing.

'We are providentially here not alone for ourselves, but in some degree as the representatives of those of our brethren, whom the Lord may send to partake with us of the dearest blessing of a free country, *liberty of conscience.* We are sufficiently acquainted with their sentiments to anticipate their agreement with our determination, never willingly to submit either to temporal or spiritual bondage. We are, Gentlemen, yours respectfully in every good work. ERASMUS H. SIMON,
BERNARD JADOWNISKY.'

'*The nineteenth Anniversary of the Unitarian Fund,* was held in London, on the 25th May, at the Finsbury Chapel, and after religious services had been performed by the Rev. Messrs. Chinnock and Berry, J. T. Rutt, Esq. was called to the chair, and the committee's report was read by the Rev. W. J. Fox, Secretary. The Report was unusually interesting, especially that part which related to Christianity in India. It appears that very liberal subscriptions have been made towards the support of the Rev. Mr. Adam, a Unitarian Missionary at Calcutta, and to the erection of a Chapel in that city.'

'Mr. Wright being alluded to, rose, and among other remarks said, that "he had not feared to preach the Gospel of Christ, when in England, he was liable to fine and imprisonment, and in Scotland to be hanged by the neck till he was dead. Happily, through the exertions of the Chairman, Mr. Smith, that danger no longer existed; and through the exertions of the Society, truth had marched on victorious."

'The meeting was also addressed by the Rev. W. J. Fox, from whose speech we give the following extracts.

'After acknowledging the kindness with which on each anniversary of the Society, they were in the habit of expressing their approbation of his labours, Mr. Fox proceeded to observe, that it was probably the last time this Society would ever meet, as on the morrow it was likely to change its state of being; but it was not sinking into the grave from decrepitude, but expanding into a more enlarged existence, to become the instrument of still more extensive usefulness. On that day nineteen years, that Society had been formed by seven persons. It then undertook a good work, under much discouragement; it persevered; it prospered and triumphed. Daniel Eaton, a name honorable for perseverance in support of truth, was its founder. Tomorrow, he might look on it with the same feelings the Indian did on his dead son, when he said "he never told a lie, and never turned his back upon an enemy." The Unitarian Fund Society, had never sought to deceive, and had never shrunk before power from publishing the truth (cheers.)—The Society had done much, but the Association,

by embracing every subject connected with the Unitarian cause, would be enabled to effect much more. It was gratifying to all his hopes and feelings, to have the establishment of a mission in Calcutta secured by the liberal subscriptions, that had been made for that purpose the last week.'

'*British and Foreign Unitarian Association.*—At a general meeting of the Friends of Unitarian Christianity, held at the London Tavern, on Thursday, May 26, 1825, T. Gibson, Esq. in the Chair, the following resolutions were passed:

'1. That a general Society be formed for the promotion of the principles of Unitarian Christianity at home and abroad; the support of its worship; the diffusion of biblical, theological, and literary knowledge, or topics connected with it; and the maintenance of the civil rights and interests of its professors.

'2. The Society shall be denominated, The British and Foreign Unitarian Association.

'It shall consist of district Associations, communicating with the central body, and sending representatives thereto; of congregations of fellowship funds, communicating in like manner; of individual subscribers; and of honorary members.

'An explanation of what is intended by *District Associations; Congregations* on Fellowship Funds, and the qualifications of *individual* members, follow these resolutions, which our limits will not permit us to transcribe.'

It is worth remarking, that the American Unitarian Association was formed the day preceding.

Unitarian Miscellany.—The intelligence which we have received from the West, shows the importance of Periodical Publications, and how necessary it is that Unitarians exert themselves in diffusing their opinions. Every day discloses the good, which resulted from the establishment of the Unitarian Miscellany; it extended the principles of Unitarianism more generally than any other publication in our country, and has made an impression, which will not be easily erased.—*Ch. Inq.*

Theological School in Cambridge.—The annual visitation took place in the Chapel of University Hall, on Friday, 19th of August. Dissertations were read as usual by members of the different classes.

The Annual Discourse before the Society for promoting Theological Education in Harvard University, was delivered on the evening of August 21, by the Rev. J. Brazer, of Salem. The Society met on the following Tuesday, for the choice of officers, and received the Reports of the Directors and Annual Committee on the affairs of the Institution. Further particulars will be given in a future number.

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Miscellany.

A SHORT VIEW OF THE HISTORY, AND PRESENT STATE, OF CHRISTIANITY IN SOUTH INDIA.

There are few who have not heard of *the Syrian Christians in India.* A strong sensation was excited throughout christendom, when Dr Buchanan announced, that he had 'ascertained that there are upwards of 200,000 Christians in the south of India, besides the Syrians, who speak the Malabar language; that these Christians asserted, that they had existed a pure church of Christ from the earliest ages; and that, in addition to other valuable manuscripts, he had obtained from them a Syriac copy of the Scriptures, engrossed on strong vellum, of which the Bishop of the Syrian church, in presenting it to him, said, 'we have kept it, as some think, for near 1000 years.' 'My own church,' said Buchanan to this Bishop, 'scarcely knows of the existence of the Syrian church.'* That christianity had long existed in this part of India was, indeed, known; and that there were many Christians of the Roman communion upon the Malabar coast. But few records of them were possessed in Europe. No means had been employed to learn the early history of christianity in this country; and now, whatever authentic documents may have been possessed on the subject, are lost. The Syrian Christians,

* Buchanan's Christian Researches, pp. 160, 161. 168. † Ib. 162.

however, have their history; a few of the leading statements of which, uncorroborated as they are, will not be uninteresting.

The Syrian Christians of South India say, that the Apostle Thomas arrived there, in the year of our Lord 52; and that, after living and labouring 30 years on the Malabar coast, he went to Mailapore, where he was murdered by a heathen priest. Many converts, it is stated, were made by his ministry. But after the death of two priests, who immediately succeeded him in the charge of the churches, which he had established, there were no priests for a long succession of years. The services of baptism and of marriage, though continued, were performed by the elders of the churches; and many, in consequence, relapsed into idolatry. In the year 345 a Bishop, with some priests and others, came to them from Syria. The Rajah of Malabar took them under his protection, granted to them important privileges, and issued a decree that no one should persecute them.

After this, we are told, certain Nazarites came from Jerusalem, and intermarried with the Christians in Malabar. They settled about the village of Cranganore, where the Apostle Thomas was said to have landed, when he arrived in India. These Nazarites adopted the Indian institution of caste, and divided into parties; and these divisions, from the circumstance of their settlement, one on the north, and the other on the south side of the village, are to this day called the north party, and the south party.* That there is some truth in these statements, there can be no doubt. But while it is very questionable, whether the ancient church in India was founded by the Apostle Thomas, or by emigrants from Syria, it is hardly to be doubted, whether christianity was planted there, as early as the 4th century of our era.

Dr Buchanan says, that, 'in the acts of the council of Nice, it is recorded, that Johannes, Bishop of India, signed his name at that council, in A. D. 325;' and, that 'we have as good authority for believing, that the Apostle Thomas died in India, as that the Apostle Peter died at Rome.'† If, however, Dr Buchanan had any better authority, than that of report on this subject, he would probably have adduced it.

* An abstract of a Brief History of the Syrians of Malabar, translated from the Malayalim, by Mr Bailey, a Missionary in South India. Chh. Miss. Report, 1819, pp. 317, 318.

† Christian Researches, pp. 165 and 167.

The next account, in which mention is made of the Christians in India, is given by a writer, who flourished early in the 6th century. 'There is,' he says, 'in the island of Ceylon, towards interior India, a church of Christians, where are found a clergy, and a congregation of the faithful; but whether it extends farther, I know not. Likewise in Male, as they call it,'—probably a contraction of Malabar,—'where pepper grows. But in Calliana, there is a Bishop, who is usually ordained in Persia,' &c. From this statement, it appears that the Christians in India had, early in the 6th century, embraced the doctrines of Nestorius; for the archbishop of Persia was, at that time, subject to the Patriarch of Seleusia, who was a Nestorian.*

In the year of our Lord 1500, intelligence was brought to Europe of the Christians in India, by a Portuguese adventurer, who had stopped at the port of Cranganore. Two brothers, from these Christians, embarked with him for Portugal; one of whom died there, and the other proceeded to Rome, and from thence to Venice; where, from his information, a Latin tract was published, giving some account of the Christians in Malabar. In the same year, Don Vasco de Gama, with a Portuguese fleet, arrived at Cochin. A deputation of the Christians of St Thomas, was sent to the Admiral, requesting that his master, whom they understood to be a christian king, would take them under his protection, and defend them from the encroachments and oppression of the native princes. The admiral dismissed them with favourable promises; but as conquest was his object, nothing more appears to have been done for these Christians, after the establishment of the Portuguese among them, during the forty following years, than the erection of some commodious convents for the friars.

In 1545, the Bishop of Goa began the enterprise of bringing them to the faith of Rome. Various expedients were adopted for this end during the succeeding fifty years. But all these having proved ineffectual, the Syrian Bishop was seized, and sent to Portugal, in order to his being conveyed to Rome; where, it was hoped, that he would be detained through the remainder of his life. In Portugal, however, so successful was his dissimulation, that he obtained the entire confidence of Donna Catarina, the Queen Regent; by whom

* A Brief History of the Syrian Churches in South India. Chh. Miss. Soc Report, 1817, p. 496.

he was sent back, with letters patent, ordering that he should be restored to his diocese. His churches, during his absence, in despair of seeing him again, had applied to the patriarch of Babylon, who sent a Bishop into India. These two Bishops soon became rivals and enemies; and the churches, which had refused to submit to the authority of Rome, were thus rent asunder by dissensions.* From that time, until within a few years, the fires of the Inquisition have burned at Goa; and the church of India has suffered all that could be endured, from divisions among themselves, and from the persecutions of their invaders.

In a synod, in which the archbishop Menezes presided, 150 of the Syrian clergy were assembled; and here it was decreed, that all the Syrian books on ecclesiastical subjects, which could be found, should be burned; that no pretended apostolical monuments might remain. Thus were the churches on the Malabar coast compelled to acknowledge the supremacy of Rome; except that they refused to pray in Latin, and insisted upon retaining their own language and liturgy. And they have still priests of their own nation, and their liturgy in Syriac, printed at Rome for their own use. They have, also, their superior governors sent to them from Europe, and are in a singular state of schism. The Portuguese archbishop of Cranganore, a suffragan of Goa, still claims them as his charge; while this right is denied by the 'propaganda society' at Rome, who have constantly sent out Italian Vicars Apostolic; and now, latterly, an Irish Bishop has been sent to rule over them. These unhappy churches, still sufficiently proud of their ancient character to feel their present degradation, submit partly to one, and partly to the other, of these opposite claimants.

But the churches in the interior proclaimed eternal war against the Inquisition. They hid their books; fled occasionally to the mountains; and sought the protection of the native princes, who had formerly been proud of their alliance. To this happier division of this singular people, we may look with great interest and hope, as to those whose recovery, and rise to their primitive character, may bring with it the emancipation of the rest.†

* A Brief History of the Syrian Churches in South India. Chh. Miss. Soc. Report. 1817. p. 497—500.

† Buchanan's Christian Researches, pp. 148, 150. Missionary Register, 1823, pp. 397, 898.

In 1806, Dr Buchanan, having obtained every facility for his journey from the Rajah of Travancore, penetrated to the hills at the bottom of the high Ghants, which divide the Carnatic from Malay-ala. There it was, he tells us, that he found 200,000 *Christians*, besides the Syrians, who speak the Malabar language. The form of the oldest churches, he says, is not unlike that of some of the old parish churches in England; the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch windows, and buttresses supporting the walls. The beams of the roof being exposed to view, are ornamented; and the ceiling of the choir and altar, is circular and fretted. Most of the churches are built of a reddish stone, squared and polished at the quarry; and the wall of the largest edifices is six feet thick. The bells of the churches are cast in the foundries of the country; and their sound among the hills, made me forget for a moment, that I was in Hindostan, and reminded me of *another* country.

The sight of the *women* here, says Dr Buchanan, assured me that I was once more among Christians; for all women of this country, who are not Christians, are accounted by the men an inferior race, and are confined to the house for life. In every countenance now before me, I thought that I could discover the intelligence of christianity. But, at the same time, I perceived all around symptoms of poverty and of political depression. In the churches, and in the people, there was an air of fallen greatness. I said to a senior priest, 'you appear to me like a people who have known better days.' 'It is even so,' said he, 'we are in a degenerate state, compared with that of our forefathers.' He ascribed their present decay to two causes. 'About 300 years ago,' he said, 'an enemy came from the west, bearing the name of Christ, but armed with the inquisition; and compelled us to seek the protection of the native princes; and the native princes have kept us in a state of depression ever since. They, indeed, recognise one ancient personal privilege, for we rank in general, next to the *Nairs*, the nobility of the country. But they have encroached by degrees upon our property, until we have been reduced to the humble state in which you find us. The glory of our church has passed away; but we hope that your nation will revive it.'

Now it was that, for the first time, these priests saw a *printed copy* of the Syriac New Testament; and as it passed

from hand to hand, each read it fluently. But the Syriac is now among them alone the language of the learned, and of the church. The Scriptures are expounded in the Malayalim, or Malabar language.

Their copies of the Scriptures were few in number, and that number was diminishing instead of increasing. According to the popular belief, the Syriac version of the Scriptures was carried to India, before the year of our Lord 325; and some of their present copies are certainly of an ancient date.* The Abbe Dubois says, (Letters, p. 22,) that 'all the science of their clergy consists in being able to read, or rather to spell, their sacred language, in order to be qualified to perform their religious ceremonies.' But Mr Hough, chaplain to the East India Company, on the Madras establishment, visited them in 1820, and heard them express their gratitude for the Syriac Testaments, which the Bible Society, at the solicitation of Dr Buchanan, had sent to them. This Testament, says Mr Hough, was used by the priest, whom I heard officiating at the Syrian altar; and as his eye passed over the Syriac page, he rendered it into Malayalim with such facility, that I thought the book before him was written in that tongue, until I was informed to the contrary. Mr Hough admits, that there is much superstition in their religious services; and was pained to witness so close a resemblance in them, to the ceremonies of the Roman Catholic Church. But the Syrian metropolitan informed him, that they had no canon, which prohibited the translating of the whole of their liturgy into the vernacular tongue, for the use of the church; except, indeed, a few prayers, which are addressed to the Virgin Mary.†

It seems, indeed, that the number of these Syrian Christians is hardly to be determined. The Abbe Dubois, I think, supposes them to be 70 or 80,000; of whom two thirds are Catholics, and one third Nestorians. Mr Hough says that, at the time he was with them, the number who were not Catholics, was stated to be 53,000; but that they have since been reckoned at 13,000 families; which, allowing five to a family, will raise them to 65,000.‡ That they were once, however, in a far better condition than they now are, and far more nu-

* See Buchanan's Researches, pp. 151. 167.

† Hough's reply to the Abbe Dubois, pp. 217—220.

‡ Ib. p. 221.

merous, there can be no doubt. La Croze informs us that, in his time, the diocese of the Syrian bishop contained more than one thousand five hundred churches, and as many towns and villages.*

Lieut. Col. Munro, finding within the sphere of his influence such an interesting race of people as the Syrian Christians,—a people, he tells us, remarkable for mildness and simplicity of character, honesty and industry,—like a judicious and a christian statesman, saw the policy, acknowledged the duty, and valued the privilege, of endeavouring to ameliorate their condition. He therefore applied for missionaries to the Madras corresponding committee of the Church Missionary Society. Three missionaries were accordingly sent, in 1816, 1817, and 1818. In 1820, Mr Hough found one of these missionaries, Mr Bailey, engaged in translating the New Testament into Malayalim. Mr Fenn, the second missionary, had the charge of the college at Cotym, in Travancore. The third, Mr Baker, superintended the parochial school department. The last account states the number of their schools at 37, containing 921 scholars; and in the last report of the college, it is said, there were then 50 students,—the whole studying English and Syriac; and some, Latin, Hebrew, and Sanscrit. Her highness, the Rannee of Travancore, has appointed a considerable number of the Syrians to public offices; and has lately presented the sum of 20,000 rupees to the college of Cotym. A printing press is also established there, and the Syrian bishop favours all the plans of the missionaries for reform. Nothing, indeed, is done without his approbation.† There is, therefore, much to be reasonably hoped for, from these wise measures in regard to this interesting people. They are few, among the many millions of Hindostan. But they stand a glorious monument of the early triumphs of our religion; and great may yet be their influence, in extending a spirit of reform throughout India.

A traveller, who visited the ancient Syrian churches, in the neighbourhood of Travancore, in 1822, informs us that, in Carangalancherry, the largest of all the Syrian towns, and in its vicinity, there are about 10,000; and that they are divided into four churches. He asked the Metropolitan, what he thought of the new printed Syriac Testament, and was told by

* Hough's Reply to the Abbe Dubois, p. 221. † Ib. pp. 225. 243.

him, that he had not discovered the slightest error in it.*—The following, says this traveller, are the four principal improvements, which have been effected in these churches, with general approbation; or, at least, without any dislike having been manifested. 1st, The marriage of the clergy. 2d, The removal of all images from the churches. 3d, The reading of a portion of the Scriptures in Malayalim, every Sunday, in the churches. 4th. The opening of schools attached to most of the churches. And these have been effected in the short space of four years, since Mr Bailey, the first missionary settled among them.†

But along the whole of the Malabar coast, from Cape Comorin to Calicut, there exists another class of Christians, totally distinct both from the Syrian Christians, and from the catholics of whom we have spoken, who still retain their Syriac liturgy. These are too frequently, and very improperly, confounded with the Syrians. They are all persons of the fishermen's caste; (which, further north, is pagan;) and they live in great ignorance, repeating the Latin ritual; and are subject to the Portuguese Bishop of Cochin.

Far beyond the regions which contain these, from Mangalore, northward to the Goa country, lie the most numerous remains of the converts made by Francis Xavier, and other Portuguese missionaries of the 16th century. Their character is generally respectable, as compared with that of their heathen and Mahomedan neighbours. But in the paganism of their rites, they greatly exceed the Romanists of the western world; and they even retain among them the distinction of caste. Their pastors, who are all of the half Portuguese, half Indian race, sent to them from Goa, are little disposed, or qualified, to improve; and appear to hold the people in the utmost contempt.

The city of Goa presents, at this time, a very remarkable spectacle. Its splendid cathedral, churches, convents, &c. now stand insulated, as it were, in the country; no remnant existing of that populous city, with which they were once surrounded. The inquisition, too well known for its atrocities, is now mouldering to ruins; and it is said, that all the European Portuguese, who refuse to take the oaths to the new govern-

* Diary of a Tour through Southern India, Egypt and Palestine, in the years 1821 and 1822, by a Field Officer of Cavalry. London, 1823. pp. 111—113.

† Ib. pp. 97—101.

ment, which is a government of half castes, will be banished from the country. In this number, the archbishop primate is included.*

If we turn from the Malabar to the Coromandel coast, on the east side of South India, we behold another extensive tract of country, which is said also to be inhabited by Christians. Of all the missions of the 17th century, no one has been more applauded, than that of *Madura;* and no one is said to have produced more abundant, and permanent fruit. Nobili, who was considered by the Jesuits as the chief Apostle of the Indians, after Francis Xavier, took incredible pains to acquire a knowledge of the religion, customs, and language, of Madura. Knowing, on the one hand, that the Indians beheld with an eye of prejudice and aversion all the Europeans, and on the other, that they had held in the highest veneration the order of the Brahmans, as descended from the gods; and that, impatient of other rulers, they paid an implicit and unlimited obedience to them alone; he assumed the appearance and the title of a Brahman, that had come from a far country. By these means, and by imitating the austere and painful practices of the Indian penitents, he at length persuaded the credulous people that he was, in reality, of that order. To silence his opposers, and particularly those who treated him as an impostor, he produced an old and worn parchment, in which he had forged, in ancient Indian characters, a document, shewing that the Brahmans of Rome were of much older date, than those of India; and that the Jesuits of Rome descended, in a direct line, from the god Brahma. Father Jonvenci, a learned Jesuit, tells us, in the history of his order, that when the authenticity of this parchment was called in question by some Indian unbelievers, Robert de Nobili declared upon oath before the assembly of the Brahmans of Madura, that he really and truly derived his origin from the god Brahma; and this pious fraud is not only acknowledged but applauded. By this stratagem, he gained over twelve eminent Brahmans to his cause; whose example and influence brought a prodigious number of people, to hear the instructions, and to receive the doctrines, of this famous ecclesiastic. So triumphant, indeed, was his cause, that we are told, each of his coadjutors baptized at least a thousand every year.†

* Mill's Account of the Syrian Churches. Miss. Reg. 1823, pp. 398, 399.

† Mosheim's Eccles. Hist. v. 5. pp. 10—13.

But not only do the Jesuits in South India, announce themselves as Brahmans, and not only do they adopt the dress of the Hindoo teachers and penitents; not only do they imitate the Indian ablutions, and apply to their foreheads the paste of sandal wood, as it is used by the Brahmans; and all this in direct disregard of the reproofs they have received from the Holy See; they not only call the crucifix, or image, which they wear suspended from their necks, their *Swanny*, the name which the heathens there give to their amulets and idols; but they drag the image of the Virgin Mary round the church, in a vehicle resembling Juggernaut's car, as the Hindoos do their idols, around their temples. I once asked a priest, on the Coromandel coast, says Mr Hough, by what scriptural authority he performed this ceremony. He replied, there is no authority for it in Scripture; but, *if you come among dogs, you must do as dogs do.* I have never heard, adds Mr Hough, of a translation of the Scriptures by the Jesuits; nor have I seen a New Testament in the possession of one of their catechists; unless it were one, which he had privately received from some protestant missionary, and which he kept carefully concealed from the priests. In the Tinnevelly district, where there are 30,000 members of that communion, they have only one school, containing 40 scholars.*

Henry Martyn, in a sermon preached for the purpose of exciting to the formation of a Bible Society in Calcutta, stated that 900,000 *Christians in India were in want of the Bible.* A meeting, therefore, took place on the 21st of February, 1811, when the Calcutta Auxiliary Bible Society was formed; and in the second resolution, adopted on that occasion, it is said, 'the object of this society shall be, to supply the demands of the *native Christians in India, computed to be near a million, including those in the island of Ceylon.*' Those of Ceylon, however, were computed at between 3 and 400,000; of whom, 250,000 were stated to be protestants.†

Now we suppose that, including those between Cape Comorin and Calicut, on the west, and those of Madura on the east, with those in Ceylon, there may, indeed, be near a million of natives in India, who are called Christians. It appears, also,

* Hough's Reply, pp. 62, 63. 82. 98 105, 106.

† Lushington's History of the Religious and Benevolent Institutions in Calcutta, pp. 5 and 10.

from the statements of the Abbe Dubois,* that there are in India between 6 and 700,000 nominal Christians, exclusive of what he calls the Nestorian congregations in Travancore, and the Armenians of Madras, who are without the Scriptures, and without any competent religious instruction. But, while we would not withhold the name of *Christians*, from the Roman Catholics, either of Europe, or of America, it seems to us to be a very great abuse of language, to apply this name to the Catholics of South India; and a great mistake, to represent the number to be so great of those, who are *in want of the Bible*. The truth is, that a very large part of these Christians *do not want* the Bible, more than it is wanted by their heathen neighbours; nor are they better prepared to profit by the possession of it. By the Abbe Dubois' own shewing, far the greatest part of these nominal Christians have little better claim to the christian name, than they would have, if they had never heard of the author of our faith. We speak freely on this subject, because the cause of missions, not only in India, but in almost every section of the heathen world, has suffered greatly from unqualified assertions in regard to them, that are not to be sustained; and from exagerated statements, the tendency of which is, to counteract the very purposes of piety and of benevolence, which they were intended to advance. Still it is not to be doubted, whether the number is very great of native christians, in South India, to whom the gift of a Bible would be the best of all charities, that could be extended to them; and, thanks be to God, much has been done, and is now doing, to extend to them the precious records of the word of life. Their number, and their character, we leave to be inferred by the reader; and will detain him only, to ask his attention, for a few moments, to the Christians in the district of Tanjore.

In November, 1705, Bartholomew Ziegenbalg, and Henry Plutcho, embarked at Copenhagen; and in July, 1706, arrived at Tranquebar, the principal town belonging to the Danes, in that quarter of the world. These two young men had been educated for the ministry, at the university in Halle, in Upper Saxony. They entered upon their labours with the zeal and devotedness of Apostles; and as soon as they had obtained a competent knowledge of the prevailing languages of the district,—Tamulian, and a barbarous kind of Portuguese,—

* Eclectic Review for Nov. 1823.

they instituted schools; and toiled with indefatigable diligence, in the translation of the Scriptures. Plutcho opened a Portuguese and a Danish school; but the number of pupils increased so rapidly, that it was found necessary to establish two separate schools for these languages, and to employ a European teacher in each of them. Ziegenbalg opened a Tamulian school; but it likewise became necessary to divide it into two, one for boys, and the other for girls. The latter were placed under the inspection of a widow, who, besides the principles of religion, taught them to read, write, spin, knit, and other useful domestic employments; and every evening, all the children repeated, in the presence of their teacher, whatever they had learned in the course of the day. The society for promoting christian knowledge, which was established a few years before in London, furnished these missionaries with elementary books, a press, and types in the Italic and Tamulian character; and from this time, very great numbers of books were published by them, and circulated among the natives, who received them with avidity, and among whom they acted with great power. Other missionaries followed, who were worthy successors of these good men; and in 1747, it is said, 'the whole number of converts, since the commencement of the mission at Tranquebar, including children who were baptized in their infancy, amounted to 8056; of whom, 5235 were still alive.' The pupils of the mission had amounted to 1828, of whom, 1114 had been clothed and supported by the missionaries.

The name of Zeigenbalg, and of other missionaries, who cooperated with him at this station, until this time, will live in the grateful remembrance of millions, when the names of cotemporary conquerors and heroes will be forgotten.* But in

* I cannot deny myself the pleasure of appending here a short extract from Dr Buchanan.

'There is another custom among them,'—the Christians of Tanjore,—'which pleased me much. In the midst of the discourse, the preacher puts a question to the congregation, who answer it, without hesitation, in one voice. The object is to keep attention awake, and the minister generally prompts the answer himself. Thus, suppose that he is saying, "my brethren, it is true that your profession of the faith of Christ is attended with some reproach, and that you have lost your caste with the Brahmans. But your case is not peculiar. It has been thus from the beginning. Every faithful Christian must be willing to lose caste, if he be called to it, for the Gospel; even as Christ himself, the forerunner, made himself of no reputation, and was despised, and rejected of men. In like manner, if you are despised, be of good cheer, and

1750, a missionary arrived at Tranquebar, than whom, our religion never had a worthier representative among men. Christian Frederick Swartz, while a student in the university at Halle, devoted a year and a half to the study of the Tamul language, under the instruction of a missionary, who was there to correct the press for the publication of the Tamul Bible. During the early years of his mission, he presided over the establishment at Trichinapoly. But the populous city of Tanjore was the sphere, to which his heart was most powerfully drawn. He therefore removed there, with three of his catechists; and, having obtained the favourable regard of the Rajah, he had several conversations with him; and, at his request, preached before him. There was in this man, at once, that happy mixture of courage, of humility and benevolence, of zeal and good sense, that his control of the minds of those about him was almost miraculous. He conversed in the freest and most affionate manner; and multitudes followed to hear him preach. He was as earnest, and faithful too, for the salvation of the Europeans, both civil and military, who resided within the reach of his christian efforts, as for that of the heathen. He expended his income in the erection of comfortable habitations for poor widows, until his funds were exhausted; and then applied to the young Rajah for assistance, by which he was enabled to complete a row of small houses, for the reception of these destitute women.

At one time, he performed an embassy for the East India Company at Madras, to Hyder Ally, in which no other person dared to engage. But this great and good man could perform it without danger; for this Hindoo Prince, in the midst of a bloody and vindictive war sent orders to his officers, that they should suffer the venerable Swartz to pass unmolested; and not only so, but that they should show him respect and kindness. He passed three months on this occasion, in Hyder Ally's country; executed his commission to the satisfaction of the East India Company; and had a tent pitched on the glacis of the fort, in which divine service was performed without the

say, though we have lost our caste and inheritance among men, we shall receive in heaven a new name, and a better inheritance, through Jesus Christ our Lord." He then adds, "what, my beloved brethren, will you obtain in heaven?" They answer, "a new name, and a better inheritance, through Jesus Christ our Lord."—It is impossible for a stranger not to be affected with this scene This custom was introduced by Ziegenbalg, who proved its use by long experience.'

least impediment. Hyder Ally presented to him a bag of rupees, for the expense of his journey. But he refused to receive it,—his expenses having been provided for by the East India Company,—except upon the condition, that he might appropriate it to the erection of an English charity school at Tanjore.

When war and famine raged in the peninsula, in the years 1781, 2 and 3, Mr Swartz, by procuring rice, while it was cheap, and afterwards distributing it to the famishing inhabitants, who were lying about the roads, saved great numbers from dying by starvation.

The city of Tanjore was besieged, and the garrison was dying with hunger. The streets were every morning lined with the corpses of those who had died in the night. The country people, who, at this time, had provisions enough, refused to bring them into the fort, because their pay had formerly been refused to them. At last, said the Rajah to one of the principal gentlemen who were with him, 'we all, you and I, have lost our credit. Let us try whether the inhabitants will trust Mr Swartz.' Accordingly, the Rajah sent a blank paper to the missionary, empowering him to make a proper agreement with the people. In a short time he obtained a thousand bullocks; and with the assistance of his catechists, and other christians, he brought 80,000 kalams of grain into the fort. The personal promise of Swartz, that all who carried grain to the fort should be paid, obtained perfect confidence; and thus this important fortress was saved.

Agreeably to the promise of a late Rajah to Mr Swartz, his brother, Amu Sing, delivered to him a written document, sealed by himself and his chief ministers, in which he made an appropriation, forever, of a village of about the yearly income of five hundred pagodas, for the school, and more especially for the orphans.

His influence with the natives was astonishing. A thieving tribe of Collaries, who were in the practice of making nightly excursions for robbery, were induced by him to relinquish these practices, and to return to the cultivation of their land; so that the part of the country which they inhabited, soon became safe to the traveller.

The people, at a certain time, had forsaken their lands, on account of the oppressions under which they suffered. They refused to labour, because their produce, as soon as it was obtained, was wrested from them by violence. It seemed that

famine must be the inevitable consequence. The Rajah used his influence to induce them to return, promising to them justice. But they would not trust him. Mr Swartz went to them, and made the same promise. All immediately came back; and, among the first, were the Collaries just mentioned. Seven thousand men returned to their land in one day.

The district towards the west of Tanjore had been much neglected, so that the water courses had not been cleansed for the last fifteen years. Swartz proposed, that the collector should advance 500 pagodas to cleanse them. The gentlemen consented, if *he* would inspect the business. The work was finished; and all that part of the country rejoiced in reaping four times more grain than they had reaped before.

The confidence of the heathen princes in Mr Swartz, was not less, than that of their subjects. The Rajah of Tanjore frequently consulted him upon affairs of the greatest moment; and, on his death bed, desired him to take charge of his son, who was to succeed him. This honour Mr Swartz declined. To this son, however, he was a faithful counsellor; and from him received many tokens of favour. At the death of Mr Swartz, the Rajah mourned, as for a father; and was greatly affected by his dying charge. He was present at the funeral, and wept over the corpse, which he covered with a gold cloth. He erected also a monument to his memory. A portrait of Mr Swartz, in 1806, was seen by Dr Buchanan, hanging in the grand saloon of the Rajah, among the portraits of his ancestors.

From regard to the memory of Mr Swartz, this prince established a charitable institution, *for the maintenance and education of fifty poor christian children. Thirty indigent Christians are likewise fed and clothed there.* At another place, fifty poor, lame, blind, and other objects of charity, belonging to the mission, are entirely supported by him; besides numerous other poor of all religions.

Swartz died at the age of 72, on the 13th of February, 1798, having spent 48 years as a missionary in India. He believed, it is said, even some time before his death, that he had been instrumental in the conversion of about 2000 to the faith of the Gospel, and to a christian character; of whom 500 were Mahomedans, and 1500 Hindoos.*

* The facts concerning the Tranquebar, or Tanjore Mission are taken, principally, from Brown's History of the Propagation of Christianity among the Heathen, v. 1, pp. 156—225.

In the church of Tanjore, we are told by a late traveller, is a grave stone, inscribed to his memory. Some lines of bad poetry are engraved on it; which, however, obtain some interest from the circumstance, that they are said to have come from the pen of the present Rajah. There is also another monument to his memory in the Lutheran church, within the fort, excuted by Flaxman, in Basso Relievo; representing the Rajah's visit to him on his death bed. Col. Blackburn, says this traveller, related to me an anecdote of Swartz, which I do not remember to have heard before. About ten minutes before his death he closed his eyes; and his friend Jœnicke, who was watching by his bed side, supposing that he had expired, began to sing his favourite hymn, and had gone through the first verse. On commencing the second, to his utter astonishment, the good old missionary having revived a little, accompanied him with an audible voice; and actually finished the hymn before he breathed his last.*

With regard to the number of Christians in the Tanjore district, the fruits of the labours of the Danish missionaries, in conjunction with those from Germany, sent by the Christian Knowledge Society, Mr Hough says, that 'they occupy eight principal stations; and M. Dubois will perhaps know, that when I state them at 20,000, I estimate them far below their actual number. I can speak, says Mr Hough, of a considerable number of these native Christians, having lived among them for sometime. Some of their congregations are indeed small; but there are several amounting to near, and upwards of 100. There is one of 300, another of 400 souls. The two last, form *two distinct villages, in each of which, there is a church, a boy's and a girl's school, a native priest and catechist, and two school masters. And there is neither an idolater, nor a papist among them; nor is there a popish image, a heathen idol, or altar, to be seen in any corner of their streets.* I admit, he adds, that the Tinnevelly Christians of this mission will disappoint the man, who expects to find them an intelligent, and a very spiritually minded people. But when their situation is known, such expectations would be most unreasonable. When I first arrived among them in 1816, they had been ten years without a missionary; nearly that time with only one country priest; their

† Diary of a Tour through India, Egypt and Palestine, in the Years 1801 and 1802, by a Field Officer of Cavalry. London.

schools had gone to decay, and they were almost totally destitute of the Scriptures, and of elementary books. Yet I will affirm, that they were equal to what any town or village in Christendom would be, if left for the same length of time under similar circumstances. Persecuted as they were, by their heathen neighbours, *not one, as far as I could learn, had apostatized, to avoid personal suffering.* Let this be contrasted with the apostacy of 60,000 Roman Catholics, upon the command of Tippoo Sultan, to have them made converts to Mahomedanism.*

In this short survey of the state of Christianity in South India, we have said but little of the *recent* exertions, which have been made, and which are making there, for the advancement of knowledge, religion and happiness. But in the view alone which we have taken, is there not much to excite missionary zeal, and much to reward missionary expenditure? There are there, at the smallest computation, many thousands, who profess to believe the religion of the Bible; and who, in truth, *want* the Bible. There are Christians, who, for many centuries, have possessed manuscript copies of the Scriptures; but who have never, until very lately, seen a printed copy of the Scriptures. And there are many christian societies, who are without teachers and without books. But a day, bright in promise, is opening upon them. May God give to them missionaries, like Ziegenbalg, and Swartz! The field is ripe for the reaper. Who will not *pray to the Lord of the harvest, that he will send forth labourers into his vineyard?*

MEMOIR OF THE REV. BENJAMIN GOODIER.

The following account of this pious and devoted minister, whose uncommon promise was early cut off, is principally abridged from an interesting volume of the Memoirs of his life, published within the present year at Liverpool. We have read it with the highest gratification, and shall be glad to extend to others, something of the pleasure and improvement to be derived from such an example of activity in duty, and patience in suffering.

* Hough's Reply to the Abbe Dubois, pp. 190. 194.

Benjamin Goodier was the son of a weaver, in Failsworth, near Manchester, where he was born April 25th, 1793. He was bred to his father's trade from an early age, and pursued it as his business until after he began his preparation for the ministry, which was in 1813.

He gave indications, in early childhood, of uncommon talents and goodness. When only five years old, he became a member of a library for children, and at ten was accustomed to write letters on various subjects, suggested by the books he read, to his little companions. His memory was so remarkable, that, as one instance of it, he learned the multiplication table in one hour. A part of his small earnings were devoted to the purchase of books, and a part to charitable uses. Not satisfied with his own means of charity, he was in the habit of asking his playfellows for pence, which he gave to the poor whom he met with, and whom he would also often seek out and visit in their wretched abodes.

His religious impressions were strong and habitual from early childhood. The journal, which he was accustomed to keep, exhibits constant proof of the devotion of his mind, his earnestness to know and do his duty, and his strong feeling of responsibility. A narrow escape for his life, when he was eighteen, the severe sickness of himself and sister, the straitened circumstances of the family, and the long distressing illness, and patient pious death of his mother, constituted a discipline, which undoubtedly helped to confirm and improve his religious character, and to prepare his mind for the work to which providence was leading him, and his own painful and premature removal.

In the years 1811 and 1812, he became an attendant of meetings for discussion of religious subjects, held once a fortnight, at different houses, and so distinguished himself by the excellent spirit and ability which displayed themselves, both in his extemporaneous discussion and his written discourses, as to attract the admiration of some benevolent Christians, who occasionally attended, and who felt that he was formed for usefulness in a higher sphere. They accordingly entered into a subscription, in order to furnish him with the means of pursuing his preparatory studies, and fitting himself for the ministry. Thus in a moment, as it were, providence changed the plans of his life. His new prospects inspired him with new and delightful hopes, and he gave the whole ardour of his mind to

study, though he did not relinquish his usual occupation of weaving, until he entered Mr Aspland's Academy, at Hackney, in April 1813. At this time, his journal contains the following entry.

'April 25, 1813. On this day, I shall complete my twentieth year. It becomes me to consider the many blessings I have enjoyed in the course of my life, also the improvements I have, or might have, made of them. In this period, the goodness of God towards me has been great indeed; the mercies I have received have been greater than I can value, and more than I can number. Who is it that caused me to be born in a country where the glad tidings of the Gospel are heard? Who is it that has given me parents, who have educated me to consider the Gospel as the best gift of God to man? Who is it that, amidst the many corruptions of Christianity, has so appointed things, that I have been brought up in the knowledge of "the only true God and of Jesus Christ, whom he hath sent;" knowledge which is invaluable; which tends to comfort the heart and disperse these clouds of darkness, those mists of superstition, which attend the popular systems of theology?' 'I have lately arrived at this place for the purpose of entering upon the studies preparatory to the christian ministry; this object is one of the most important which can engage the attention of any man. By entering here, I become placed under many obligations and duties, to which I have hitherto been a stranger, and am, indeed, exposed to an awful responsibility. Whether I consider the expectations of my friends and relations, the obligations I am under to the supporters of this Academy, the necessity of doing credit to my worthy Instructor, or the importance of the office I am preparing to fulfil, the great variety of the knowledge I ought to possess, connected with the shortness of the time allowed for the preparation, I feel my mind forcibly impressed with the absolute necessity of redeeming the time. May God assist me in this arduous undertaking, and whatsoever I do, may it prosper!'

These enlarged views of the extent of his duties, and his anxious hopes to gratify the expectations of his friends, were not unavailing. He pursued his studies with the greatest assiduity. The great object of his exertions was ever before him, and he continued to cultivate that amiable temper and those benevolent dispositions, which peculiarly fitted him for that sphere of usefulness, to which, at this time, he looked forwards with so

much hope. He attended at religious conferences, which were carried on in the lecture room of the Gravel Pit meeting, where he distinguished himself equally by his talents and his candour, his knowledge of the Scriptures, and his pleasing manner of conveying information.

Mr Goodier began to preach during the summer of this year, and seems to have fulfilled the expectations of his patrons and friends. But in the midst of his studies and success, his health began to fail him, and in a little more than a year he was so seriously ill, as to be obliged to relinquish his labours and return for a time, to his father's house. Here, though forbidden his studies and professional labours, he resumed his former benevolent pursuits, and devoted himself to the instruction of the ignorant and the improvement of those around him. From one of the letters which he wrote during this period, we learn what it is that most interested him, and have a grateful picture of the efforts for religious improvement, which were making in his neighbourhood.

'I find the interests of Unitarianism here to be in a very flourishing state. During my absence, the spirit of rational inquiry and of zealous exertion, which had been excited principally by the missionary labours of Mr W. and the lectures of Mr G., have been much more generally diffused than ever, and I think I may safely venture to say, that now, in the different Unitarian congregations in and about Manchester, there are but few, even amongst the young, who are unable to give a reason for the hope that is in them. One of the most pleasing effects of this spirit is, the establishment of a quarterly conversation meeting amongst the young people of several congregations around Manchester, to be held in rotation at their different chapels, for the discussion of subjects connected with Theology. This meeting has already been carried on a year; it has excited the attention and provoked the opposition of the orthodox sects, and in consequence has drawn our young friends into discussion. If it be steadily conducted, I anticipate great advantages from it, not only in exciting and keeping up the spirit of free inquiry, but also in bringing the members of the congregations connected with it into a more intimate acquaintance with each other. Notwithstanding the good already done, there is still much to do—the moral state of the villages around me is very deplorable, much worse, I think, than before peace—drunkenness and swearing fill our streets, and I shall never think the triumphs of Unitarianism complete, till it has not only corrected the *sentiments* of the religious world, but also impressed the hearts and reformed the

practice of those who never felt the influence of religion. The harvest therefore is truly plenteous, and I may add, the labourers are few; indeed, when I compare the number of labourers with the extent of the work, and reflect on the satisfaction which must be felt by every diligent labourer, I must acknowledge, that were the message of Hezekiah sent to me, "Set thine house in order; for thou shalt die, and not live;"—though I should have no doubt but such a message would be intended by the all-wise Disposer of events, to remove me from the present to some other state of enjoyment and usefulness, yet I should feel reluctant and unhappy.'

After an absence of a few weeks, Mr Goodier returned to Hackney, his health a little improved, and his hope of its restoration strong; but he never recovered it wholly. The rest of his days were spent in struggling against disease. He remained a year at the Academy, but his health forbade his continuance for a longer period, and it became necessary to make its restoration a principal object of attention. Yet even in the journeyings and various other means which he pursued for this purpose, he kept in view the great cause of religion, and laboured beyond his strength to promote it. His letters at this time depict the state of his mind, and the works which engaged him.

The following passage exhibits the quick sensibility with which he felt the privation of the exercise of his accustomed powers of usefulness, chastened by that spirit of resignation and piety which taught him to extract good even from the darkest dispensations of Providence, and made affliction itself a source of increasing virtues and trust. 'I had hoped that the country would have been highly beneficial, but I cannot say that I am much better than when I left London. I feel the deprivation of health more keenly here, perhaps, than I did at Durham-house, because there is so large a field of usefulness, and such a prospect of success around me. If I were able I could be fully engaged in preaching and conversation meetings in the neighbouring villages. We want preachers for the poor, and I flatter myself that I could be useful amongst them. I am aware, however, that we are apt to entertain too high an idea of our own labours, and to attach too much importance to them; and if there was need of me in the vineyard of the Lord, I should be fitted for the work. Some of the happiest moments of my life have been spent in the labours connected with the Christian ministry, and I am anxious to resume and continue these labours. But if the all-wise Disposer of events, in whose hands our breath is, and

"whose are all our ways," ordains otherwise, I shall strive to resign myself. I am fully persuaded that *His* appointments are wisest and justest, and best; and that under *His* fatherly government we are all safe. As a Christian, and especially as a Unitarian Christian, I trust I shall never be long unhappy. Could I attain to that firm conviction of the Divine goodness in all his dealings with men, which animates your breast, and breathes in all your writings and conversation, I should rejoice and be happy indeed.'

He at this time took an active part in aid of the religious society at Oldham, where he had preached his first sermons, and after the completion of their chapel, in January 1816, consented to preach there for a season. This he did amidst great pain and at great personal risk, yet buoyed up by the fervour of his spirit and an unconquerable zeal. He flattered himself that his health was improving, and suffered himself, as so many others have done, to be imposed upon by the deceptive appearances of his disorder. He was too little aware of the actual state of his system to avoid unseasonable imprudences and allow himself necessary indulgence. His strong interest in the people at Oldham and his eager desire to share their fortunes, contributed to blind him to the truth. A letter which he wrote at this period, gives so fine a picture of his feelings on this and other subjects, that we quote it largely. It is addressed to Mrs Hughs, the well known writer of many excellent tracts.

'To return to Oldham. Our infant society continues to gain strength, and if it be well nursed, I have no doubt of its future prosperity. Since the opening, the attendance has been very encouraging, and still keeps up. * * * I am delighted every time I preach there, with the fixed and serious attention of the congregation. Most of those who join us are poor people, but we have one or two families of some property, able and willing to receive and entertain the ministers who come to preach. A few weeks ago I was determined to know something of the people who have lately joined us, and I went to see six or seven families, with whom I was previously unacquainted. I found them composed chiefly of persons who for many years have been in the habit of altogether neglecting public worship. They have been disgusted with popular theology, and popular preachers, and have therefore laid aside all religious profession, or rather have never gained any religious character. This I find to be the case with most of our converts; they are sensible and well disposed, but no religion, except Unitarianism, would ever have done them good. In consequence of a total neglect of public worship, they

have not the devotional habits we should wish, and it will require some time to form them. There is a numerous body of such people in the neighbourhood of Oldham, some of whom have become Deists, by reading Paine's works; so that on the one hand, we have to contend with the bigotry of orthodoxy, and on the other, with unbelief and indifference. However, we gain ground; and such is my conviction of the efficacy of Scriptural Christianity, that I believe and am confident, that we shall gain ground. The society are very urgent with me to engage myself as their minister, a request which places me in a difficult situation. The arduousness of the task would ill comport with my precarious state of health; and the smaliness of the salary they would be able to raise, ill suits the present posture of affairs. On the other hand, there are several inducements to my acceding to their request. By so doing, I should be building upon my own foundation. Their existence as a society, and mine as a Christian Minister began together. They are strongly prejudiced in my favour; and, however poor, will always be an affectionate, and many of them a pious people; two of the members can assist in preaching; and many of them, by conversing, are able to advance the cause. I know their habits, have been accustomed to their manners, and should be more likely perhaps to be useful than a stranger. My wants are very few, and will be easily satisfied. I can live very cheaply at home, and I am confident that by devoting myself to the service of the poor, I shall be laying up treasures in Heaven. Dr Boerhaave used to say, that the poor were his most profitable patients, because God was their paymaster. These considerations incline me to accept their invitation, reserving to myself the liberty of spending the next Spring and Summer in re-establishing my health. Preaching is injurious to me; but I refrain from it as much as I can. I am apt to forget myself sometimes when in the pulpit, and on Sunday last was so pleased with my subject, that I spoke too loud and too long, which brought on a pain in my breast. It has now left me, and my cough is seldom troublesome. I intend to visit Mr F. towards the middle of next month, and as Summer advances, I may perhaps remove more southward. * * * * What beautiful and useful papers Mrs Cappe has lately given us in the Repository; and if it did not look like flattery, I should say the same of "the last (sad word) poor man's friend." When I read such papers, I am tempted to wish that writers like Mrs H. and Mrs C. might live for ever; and were it not that such a wish would be injurious to you, I should certainly utter it; but when Christians like you "can stand a tip toe on the mountain top of human life, look down with pleasure upon the valley they have

passed, and sometimes stretch their wings in joyful hope of a happy flight into eternity," it were cruelty to bind them down to earth. The world's loss will be your great gain. I do not say this as a believer in that comfortless sleep of ages, of which you speak so resignedly; but as convinced, that whether dead or alive, we are in the hands of our Father, in whose hands it shall be *well* for the good.

'Your reflections on the polite indifference of the —— congregation are forcible and just; they are but too applicable to our Unitarian brethren; and I fear that even where indifference has given place to zeal, it is too often a sectarian, rather than a Christian—a speculative, rather than a practical, zeal. Are not many of us too solicitous to clear the head to leave time for the improvement of the heart? I think this is the rock on which we are in danger of splitting. The high born hopes, and glorious prospects of the Christian are too seldom the topics of conversation amongst us; and we are so afraid of enthusiasm and superstition, that we scarcely dare to be pious.'

In contemplating Mr Goodier's situation at this period, the disinterestedness of his character is peculiarly apparent—cut off from the pursuit of his studies, and the completion of his education, by his unfortunate state of health, his thoughts might naturally have turned upon himself, and his own future circumstances; but in the midst of languor, disappointment and disease, his first cares and solicitudes, were still evidently for the improvement, the virtue, and the moral interests of others. To gain a subscription that might afford a place of worship for the diffusion of pure and Scriptural Christianity amongst his people, he had roused himself from the indulgence of needful relaxation, and submitted to toil, solicitation, and trouble; and having at length effected this object so near to his heart, he was now contemplating still further efforts in the same cause. With few inducements but the increased power of doing good, and the benefits he might thus confer upon the poor, he was about to accept a situation, which would necessarily expose him to new cares and anxieties, to many unavoidable exertions, and much responsibility and privation; he was fully aware of the high and arduous nature of the duties he was going to undertake, and particularly the toil attending the cultivation and improvement of many of the congregation, who, though affectionate, were yet ignorant, and required a watchfulness unnecessary in the high classes of society. All these objections Mr Goodier weighed as light in the balance, when compared with the opportunity of sowing the seeds of knowledge and virtue. To reform the sinner, to comfort the miserable, to instruct the careless, and thus to be the means of

turning many to righteousness, was to him the most delightful of all tasks, and he welcomed with gladness the prospects thus held out to him of preaching the Gospel to the poor. In becoming *their* minister he endeavoured to become also their friend and brother; he visited them with affectionate interest—he participated in their pains and sorrows—he became their faithful adviser and comforter; these were pleasures which alleviated the interruptions of sickness, and which brightened his lonely hours with the light of benevolence and joy.

In June of this year, he sailed to the Isle of Wight, for the purpose of spending the summer there in the service of a congregation at Newport, and in hope that the change might be beneficial to his health. The people urgently entreated him to remain with them, and the physician recommended it, as a winter in the north would be decidedly injurious to him. But he felt himself bound to his little flock at Oldham, and not being able to supply them to his satisfaction, he resolved to sacrifice personal considerations, and go back to them. But for this effort his strength was unequal, and he remained at the Isle of Wight during the winter; and unhappily, notwithstanding all the kind attentions of his friends, and the best advice to be procured, his health continued to decline. In his letters to his friend Mr C., at this time, he gives an unfavourable report of it, and looks forward, anxiously and doubtfully, towards the future; though his customary feelings of devotion and religious confidence, still shed their light through the surrounding gloom. He says, 'I am still very weak and closely confined, except in very fine weather; indeed, this winter, though mild in the extreme, I have suffered more than in any preceding one. I have not ascended the pulpit since the middle of last October, and when I shall again be able, I cannot say. Under these circumstances, I sometimes feel it hard to think that all is well, and working for good, but at the same time I find the unspeakable value of Unitarian views of the Gospel.'

He again writes in March, in the following affecting strain; 'You ask if God hath forgotten to be gracious; No, my dear friend, nor ever will. In the midst of every judgment, I can sing of mercy; and in my serious, reasonable moments, have ever felt the consolations of religion; but the stroke of affliction has been very heavy, and at times despondency and grief have been uppermost. The throne of grace has been surrounded with clouds and darkness. I am now improving in

health and spirits, and had I a prospect of speedily resuming my pulpit labour, I should be as happy as a child of Adam ought to be on this side death; but this is forbidden by both physicians and friends, and, like my first parents, I am driven from my earthly paradise; my return is prevented by a disease which brandishes death in a shape terrible as the fiery sword, and my lot is as much worse than his, as solitude is worse than society. He had a partner, a wife; I am alone, weak and helpless. Come and correct this description; remind me that Providence is my guide, that I have many kind friends and relations, who are able and willing to assist and comfort, and that happiness is yet in the reach of your's,' &c.

In April, Mr G. wrote to Mrs H., and in this letter, the quick sensibility with which he felt the extent of his trial, and the struggle it cost him, even with all his confidence and piety, to attain perfect resignation, is feelingly depicted. It is a proof of the value of those consolations which can calm even the risings of natural regret, and infuse a spirit of peace in the bosom of pain and disease.

'I had written thus far yesterday, when Mrs C., my hostess, returned from her morning's walk, and with a mild severity of tone, exclaimed, "What! Mr G., still writing?" And then, with a gentle roughness of manner, insisted upon my "putting it away directly." I was forced to submit, and yielded the more readily, because I was fully convinced the command was dictated by kindness, and, though it might be accompanied by apparent severity, was meant only for my good. Is not this a good illustration of the Divine dealings with his children? Could we penetrate his counsels, and see the object of his apparently severe dispensations, as clearly as I could see the intention of Mrs C's conduct, should we not invariably find that this object was to train us to happiness by leading to goodness? The voice of Scripture will answer "yes;" and the language of experience will confirm the answer. Thus have I often endeavoured to reason, and to establish the conviction firmly in my mind, so as to make it a ruling principle of my thoughts and action—*that all things are working together for my good.*—When I have been able to abstract myself from the influence of external circumstances, and to give myself up almost entirely to the suggestions of reason and religion, I have found it comparatively easy to come to the cheering conclusion, that however mysterious the ways of

Providence may appear, they must proceed from goodness and mercy, and I have been able to say (I hope with true resignation) "thy will, O God! be done!" On the other hand, when I have thought of the complete derangement of all my plans, which my sickness has occasioned, and the death blow it has given to my future prospects of happiness, by disabling me from preaching for years to come; when I have connected this with the distresses of the times, which have involved in ruin thousands of respectable families; I have felt that that poet had studied human nature, who makes even the resigned Christian to say, after surrendering himself entirely to God,—

> 'But ah! my heart within me cries,
> Still bind me to thy sway;
> Else, the next cloud that veils the skies
> Drives all these thoughts away.'

I need not say to you, that sickness and disappointment teach me to feel the force of language like this.'

Mr Goodier was detained longer than he intended in the Isle of Wight, from the unfavourable state of his health, and he did not remove to Shrewsbury till the middle of June. His spirits were much depressed, and the separation from many affectionate friends, and some in particular, withwhom he had shared the comforts and sympathies of home, could not take place without many melancholy and painful feelings. He had gone to the island almost a stranger among strangers—he had been received with kindness and welcomed with cordial hospitality—his ministerial services had been approved and successful—he had been domesticated amongst them, and loved them; and he had received from them the warm affection and generous attentions which are in sickness so consoling, and for which they considered themselves fully repaid by the pleasure they derived from his society and friendship.

Mr G. accompanied his kind friends to Liverpool, where he experienced every attention and indulgence, which affection could suggest. But he was now becoming himself but too sensible of the certain, though slow, increase of his complaint, from the continued weakness and lassitude which he suffered. The summer had come, and had brought with it soft air and mild days, but it had not restored his exhausted frame. The 'warm weather' he had wished for so long, at last arrived, but it no longer brought renewed feelings of strength and hope to the weary sufferer. He occasionally indeed, felt the delusive expectation incident to his disease, but in his hours of reflec-

tion he knew it was but delusion. Writing to his father in August, he says, 'since you left, I have continued much as I was; always fancying myself better than when in the Isle of Wight, and yet conscious that I am thinner and weaker than I was in the spring. Last Wednesday, Mr F. called upon a Dr ——, a very scientific and skilful physician of this town, and desired him to come and see me, with a view to his advice as to the propriety of a voyage, or whether wintering abroad would be necessary or likely to prove useful: he came the next morning and was with us upwards of two hours. * * I wished him to be explicit in his opinion, and told him, that after the many advantages I had enjoyed during the last twelve months, still finding myself emaciated and weak, I had little or no expectation of my recovery. He was very candid and open.'—Mr Goodier's physician advised that he should try what medicine might effect, before he finally decided on a sea voyage, and in this opinion the patient himself very willingly acquiesced. Immediately after his arrival in Liverpool he wrote to his father, and though it is painful to record the details of his suffering, yet they exhibit in so interesting a light that patience and gentleness under severe trial, which is so conspicuous in every period of his short life, that they cannot in justice to himself be omitted.

'Liverpool, July 19, 1817.

'Dear Father,

'My conscience has continually reproached me for some time past, for not writing to you, in order to relieve you in some measure from the anxiety of mind which my last letter would naturally occasion, and also to give you farther information of my state of health. I can defer the task no longer; especially as it is necessary that you should know of my arrival in this town. I call writing a task, because it requires such an exertion as ill agrees with my lethargy of mind, and weakness of body; however, I am better able to write now than when I last addressed you; when for six or seven nights I had been unable to sleep much, and had unfortunately been exposed to the fatigue of travelling, and the vexatious impositions of strangers. I met with every attention from Mr and Mrs F., who did every thing in their power to restore me. Indeed, I am often astonished at the kindness of these excellent people, and of my friends in general. Not a day passes without abundant reason to be thankful to that bountiful Providence, which has raised

me up such generous helpers in such a time of need. The journey was charming on account of the richness of the country through which we passed, the agreeable mode, and company in which I travelled, and the kindness of Mrs F., who treats me as a son, and in every thing shows that she is interested for my recovery. I have said this was doubtful, if not hopeless, and that I considered myself in a confirmed consumption; perhaps this was rather the account of temporary despondency, than of actual truth. Mr B. thinks a voyage and spending the winter in a warmer climate, would be the most likely means of recovery.

'The suffering I have already endured has not, I trust, been lost upon me; and if by it, the Great Former of all things is intending eventually to take down this tabernacle of flesh, I can truly say with R. A. that He is doing it gently and mercifully, and I have little doubt but another will be prepared for me through his grace, eternal in the Heavens. A prayer I have often uttered, has been heard and answered, that from the experience of the past, I might be enabled to trust with confidence in the goodness of God for the future. This I have reason to do. I am sure I shall never want any thing that is really necessary for me; and whether I exist in this world or another, still as I shall be always under the government of God, all will be well, all will work together for good, if it be not my own fault. These sentiments support and cheer me, and whatever be the result of my sickness, I trust you will be content; I am not indifferent to this result, and cannot but hope that it will be *life*:—life, though accompanied with many troubles, as you have lately but too well experienced, I fear, is still an invaluable gift, and I prize it; many things I wish to learn —many things to do; but if it be appointed otherwise, "I have hope towards God," that not even death will be able to separate me for ever from his favour.'

On the 14th of August, he wrote to Mrs H., and this letter breathes a beautiful spirit of piety and heavenly mindedness, not unmingled with some feelings of painful and natural regret in the contemplation of the probable termination of his sufferings.

'Liverpool, August 14, 1817.

'I have been debating with myself for the last five minutes, my dear Mrs H., whether I should send you simply an account of my health and of the plans I intend to adopt, or indulge my-

self in filling a sheet as usual, when I correspond with you. I shall have an opportunity of sending tomorrow to Shrewsbury, and I feel as if it would be an act of injustice, did I not allow myself at least the chance of covering a sheet. Several of my friends tell me in their letters that I may satisfy their anxiety in five or six lines, but they forget that I cannot in so short a compass satisfy my own desire of conversing with them, and compensating myself in some degree by their ideal presence, for the privation I suffer in their real absence. Write a note of five or six lines to Mrs H.! It would be as difficult almost as to be compelled to speak only half a dozen sentences to her, were I now seated in her company at Hanwood. I might, perhaps, be led to acquiesce in such a restriction, if you were to engage to fill up the time by your own conversation, and in like manner if I durst hope that I should continue to receive from you occasionally letters so delightfully full as your's have in general been, I might perhaps be persuaded to write with laconic brevity. I do not say this altogether from a selfish motive, but partly from a conviction that my letters, however completely filled, can never give you half the pleasure which I receive from your's; if they could, no circumstance, but such as disabled me from writing altogether, would prevent me from addressing you at every convenient opportunity. As, however, you kindly condescend to be interested in my welfare, and have generously favoured me with your friendship and correspondence, though I cannot hope to give you any equivalent in return, and never write to you under the impression that I communicate half the pleasure I receive, yet I feel it to be a privilege, an honour not easily to be resigned, to write as much to you as I please. With these sentiments, why (I have frequently asked myself)—why did I not better improve the opportunity which my late visit into Shropshire afforded me, of conversing with you?—why did I not disclose to you more fully the state of my mind, with respect to death and futurity?—and why did I not converse more frequently on those grand and enlivening subjects—those bright and transporting prospects, which pure Christianity suggests and unfolds to the sincere followers of Jesus? I cannot answer these questions to my complete satisfaction. I am sensible that I did not improve as much as I ought to have done, the privilege of your company and conversation; and it is scarcely a sufficient excuse that my journey had brought on such a debility of body, and nervous irritability

of mind, accompanied at times by a lethargic stupor, as almost unfitted me from sharing the benefit of the best company and most instructive conversation. How kind it is of you, under these circumstances, to make up, in some degree, a loss arising from weakness and perhaps inattention, by favouring me with so long a letter as your last! Believe me, my dear madam, when I consider the exertion which such a letter must have cost your delicate frame, I feel sensibly the obligations under which I am placed by the receipt of it. But while you are striving to convince me that life is a scene of great and intense suffering, with the hope of thus leading me more willingly to resign a boon which you think I value too highly, are you not at the same time binding me to earth by those endearing ties—those silken cords you mention, gratitude and affection? Can it, think you, be an easy task to break those cords when they connect me to such friends as you, Mrs F., Mr A—d, and a host of others—to say nothing of a kind father and a long list of relations? I know that you will reply, that these same cords connect me with Heaven, the abode of that Great Being in whom is the fountain of life and goodness, and from whom I have received all those blessings of friendship which have made my life comfortable and happy, which have almost robbed adversity of its sting, and taken from disappointment half its bitterness. I feel the force of the argument, and am sensible that I have much to answer for, if your friendship for me has not made me more alive to the importance of heavenly mindedness, and more anxious to cultivate a spirit of entire devotedness to the will of God, valuing only, and only wishing for, what he approves. This spirit has breathed in every epistle with which you have favoured me, and in the tracts you have given us from the press it stands preeminent. I trust that some portion of it animates my breast, and though I value life highly, with all its troubles, yet I feel a cheerful confidence in believing that I do not fear death, and that when my heavenly Father calls, I shall not be unwilling to obey. I am fearful of saying too much on this subject, for I must acknowledge that were life and death equally within my power, life would be my choice. I cannot conceive that the love of life is sinful; on the contrary, the gospel revelation of a future and everlasting existence, in which our degree of enjoyment will depend upon our good or ill conduct here, stamps the present life with a value inexpressible. At the same time I agree with you that the wise Author

of our existence knows best when that existence should be suspended, or continued in some other stage of being; and the reflection, that whether living or dying, we are the objects of *His* care, takes away much from the terrors of the grave. Continue your kind efforts to raise my thoughts above earthly concerns, and I trust you will meet here with some recompense in my improvement; and thus, whether or not we meet again in this world, our meeting will be joyful, and contribute to our mutual happiness. * * With my good wishes for yourself and for all your house, I remain, in health or sickness, your obliged and affectionate friend,' &c.

As the winter approached, it was determined that the experiment of a warmer climate should be made; and after some hesitation and suspense in the selection of a place, he set sail, on the first of January 1818, for the south of France, and arrived at Bordeaux on the 13th. Here he spent the last declining six months of his life, in almost constant suffering, but not without occasional encouragement and hope. His Journal and Letters during this period are full of interest. It is from them that the account is gathered, of all which is known respecting his condition and feelings to the last. We have no room in this place for extracts from his journal, which was partly written in English and partly in French. From his letters we select the following.

'Bordeaux, February, 17, 1818.

'Dear Father,

'A few days hence, Captain A., with whom I came to Bordeaux, will set sail for Liverpool, and has promised to take me any letters I may wish. You will be anxious to know how I am, and what I think of the climate and people, and I cannot permit so good an opportunity of sending to you to pass by unimproved. I wished to lodge in the country if possible, and a Mr J., to whom I had a good introduction, procured me a lodging about six miles from town, which is almost every thing I could wish. The family with whom I live are relations of Mrs J., and having been unfortunate in trade, have retired into the country to cultivate a small estate, of between thirty and forty acres. They keep eight or ten cows, and live in a neat and economical manner. The surrounding country is flat, but well-flooded, and will soon begin to be beautiful. The family are of Irish extraction, and speak both French and English. They are very attentive to me, and I have nothing to wish for

but a horse. I wish I could add that I find myself rapidly recovering, but owing to the wet weather, which confined me a whole week to the house, and also to a severe cold which I caught a day or two after my arrival at Bordeaux, I do not feel so much improved as I had expected. I walk out a good deal, but find a couple of miles a fatiguing journey. Fine warm weather is, however, now coming on, and in a month or six weeks you may expect to hear a good account from me. I intend to proceed further to the south at the end of that time, and shall probably stay some time at Toulouse. I shall improve the present opportunity, as much as possible, of seeing men and manners. I am very desirous of knowing the French character thoroughly from personal observation, and also of learning the state of public opinion and of religion. At present, I am shut out from the world completely, and cannot observe much; but I am busily employed in learning to speak French, and in six weeks I hope to be able to converse in it with tolerable ease and correctness.

'Short as my stay has been, I have seen enough to make me rejoice that I am a native of England. We rail at the government, and with reason, perhaps; we call ourselves slaves, who have been robbed of liberty by an arbitrary suspension of the habeas corpus, but after all, we enjoy far more liberty than the people of France; we have liberty of conscience, which is here unknown, liberty of speech, which is here forbidden, and liberty of reading, which is here proscribed. There are two Protestant churches in Bordeaux, and though the members think the present a peaceable and favourable time for them, yet I find the ministers dare not defend their sentiments publicly, and none of the people would venture on any account to attempt the conversion of an ignorant Catholic; and as to the poor Catholics, the great majority of the people, they are the slaves of superstition, and priestcraft, and ceremony. It would grieve you to attend one of their public services—to witness their crossings and bowings to images of Christ, or to the altar, and hear them attempt to join in chanting Latin prayers, not a word of which they understand. Ignorance and bigotry go hand in hand, and I suppose if, after having learnt French, I should attempt to preach Unitarianism, the guillotine would be my reward. The English at Bordeaux are numerous, but have no church of their own, nor any service in English; many of them understand French very well, and attend at the Protestant tem-

ples as they are called. In these temples, *doctrines* are seldom insisted upon I believe, and as far as I have yet learnt, they seem in this respect to be much in the same state as our congregations were twenty years ago ; a mixture of Trinitarians, Arians, and a few Socinians, as we are here called. Here, however, the grand distinction is between Protestants and Catholics. In this, minor differences are sunk, and were I strong enough for the undertaking, I should not despair of raising a church at Bordeaux amongst those English who do not understand French sufficiently to profit by the services of the Protestants. You will perceive that I am deprived of the advantages of public worship ; I feel the loss to be considerable, and am afraid I shall suffer by it. To attend the Catholics is impossible ; I should be seized with melancholy. Protestants, there are none near, except the family I am with and their fathers, who are of the Church of England.'

'Montauban, May 29, 1818.

'My Dear Mrs F.

'I am happy to be able through the blessing of a good Providence, to write a less melancholy letter than my last. I am in every respect much better than in March, and am gradually though slowly improving. You will see by the date of this, that I have left the neighbourhood of Bordeaux, and I am sorry that my lameness prevented me from leaving sooner. The neighbourhood of Bordeaux is flat, low, and subject to very frequent rains, which charge the atmosphere with humidity ; however, on the 7th, I left it for this city, which is delightfully situated on the banks of the Tarne, in the midst of a rich and extensive plain, commanding a delightful prospect, which is bounded on the south west by the Pyrenees, which even at this distance (one hundred miles) excite a most vivid idea of the venerableness and grandeur of nature, when throned on mountains capped with clouds. I can give you but a faint idea of the richness, and magnificence, and loveliness of the scenery which surrounds me. The weather is in general delightful, though in the middle of the day too hot ; the harvest is rich in promise, and as far as regards hay and clover is already commenced partially. The groves are filled with nightingales, the fields with larks and cuckoos, the grass with chirping insects, all of which vie with each other in singing the pleasures of life and of spring ; a song, which however varied in form, in the ear of a religious man, who delights to regard in nature the mirror of the Crea-

tor's goodness, is a chorus of gratitude and praise. Nor is man silent in this chorus; it is no rare thing to hear the labourers singing in the fields, and the country girls as they pass along the lanes with the knitting needle and the distaff, frequently express their gaiety by joining in the song. But the mildness of the climate, and beauty of the country, are not all the charms which my present situation possesses. Montauban is the seat of Protestant instruction in France; their only college for the education of young ministers is here; it is a large, convenient building, formerly a convent; there are upwards of thirty students, and six professors of the various branches of learning. I had a letter of introduction to the principal professor, as a young minister of the Reformed church of England. He received me with a hospitality truly English, introduced me to the other professors, and I am on terms of familiarity with all the students, as well as with two of the pastors of the Protestant church here; one of whom, an eloquent preacher, I may venture to call my friend. I have permission to attend the college lectures free of expense; and though the professors and students know that I am a heretic, for I have made no secret of my principles, yet the most orthodox of them treat me as a Christian brother. To complete my good fortune, I am lodged in a boarding-house delightfully situated in the suburbs, where all besides myself are students at the college. I have a large well furnished chamber. Our hostess is truly a mother to me, and she seems only to fear that I should not express my wants freely. In a word, my dear Madam, I am in a situation which wants nothing but you and my other dear friends in England to make it as perfectly happy as earth will permit.' Mr Goodier here mentions his health, and gives a detail of his sufferings, which still continued uncommonly severe; he continues, 'They do not hinder me, however, from walking out in the country a great deal. I rise soon after, and sometimes with the sun, generally about five o'clock; the morning air is delicious, and I am very little within doors till about half-past eight. The middle of the day is in general too hot for walking, but after six I keep again moving till near eight; this, however, fatigues me. I sleep well, eat well, cough at present very little, and I trust Dr ——'s prescription will be of service to me. * * On the whole, my dear Mrs F., I think you will agree with me, in saying that I have every reason to rejoice in my visit to France. It has not only given me an opportunity of learning the

language, which at present I speak and write daily, and of seeing a country, which has long engaged the attention of the world at large, but it has enabled me to collect a variety of particulars respecting the state of the French Protestants, a subject equally interesting and unknown in England. What I have learnt respecting them, has led me to form a plan, which I hope will have your and Mr F's approbation, and which, if it succeed, will lead me to regard my visit, and the sickness which occasioned it, as truly providential. I am convinced the Protestant ministers and students are, with few exceptions, very far from orthodox. They do not hesitate to preach directly against some of the doctrines of Calvinism, and on almost all the others, they guard an absolute silence. Mr H. is at present here endeavouring to lead the students back to Calvinism. He meets with little success, and I am persuaded there wants nothing but a fair statement and a good defence of Unitarianism to gain converts. I have, therefore, proposed to translate and circulate, at their expense, some of the best Unitarian tracts. I expect an answer daily, and as I have no doubt of an affirmative one, I have to request that H. T. will send me by the first ship a good selection of these tracts.'

The favourable situation of Montauban, as the seat of Protestant study, for the diffusion of religious information, having thus occurred to Mr Goodier, in another letter to his friends in England, he thus continues the subject;—'I am collecting all the information in my power on the state of the French Protestants, who, in general, are very far from being Calvinists. I have never yet heard a doctrinal sermon, and in general I do not even hear an orthodox expression in the public services, if I except some vague language on the merits of Christ. At Bordeaux there are several demi-Unitarians, and their most popular minister would be condemned at once by our English Calvinists as a Socinian. Like the pastors of Geneva, he maintains an absolute silence; he has favoured me with a very friendly notice—in a letter which he did me the honour of writing, some weeks ago, he says,—"Pour moi, je ne jure ni par Luther, ni par Calvin. Je ne suis ni d'Appollos ni de Cephas. Je suis de Jesus Christ. Tout ce qui est clairement revélé dans l'Ecriture Sainte est l'objet de ma foi. J'admets tout ce qu'elle dit, sans vouloir sur ce qui est obscur, expliquer témérairement le pour quoi, et le comment. Les choses cachées sont pour L'Eternel." So far as I have yet

learnt, this language is applicable to the majority of Protestant ministers in France. Believing that secret things belong unto God, they seldom preach upon the mysteries of the Gospel, as they are termed. Election, predestination, justification, and the operation of Divine grace, are subjects almost exploded; if there remain any orthodox doctrine in the pulpit, it is that of satisfaction.'

In the beginning of July, he grew rapidly worse, and his state of weakness became alarming; he therefore felt it necessary to inform his family of the painful change which had taken place. The following letter is addressed to them all.

'July 12, 1818.

'I find myself at length forced to the performance of a painful duty which by deferring I had hoped to escape, viz. that of making you fully acquainted with my present painful and feeble situation. I wish you to be prepared for all events; and when I tell you that I write this letter from a sick chamber, to which I have been confined for almost a week, chiefly in bed, in a state of such helplessness, as to be absolutely dependent on the kind offices of the family with whom I lodge, who have been forced for several nights past to watch with me; that for a month past I have been forced to employ the skill of an eminent physician of the town, who visits me twice a day, you will agree with me, that it is very possible you have seen me for the last time on this side the tomb. I wrote to you by a friend last week, a general account of the reverses which have led me to this state. I wish not to expatiate; my sufferings have been, and continue to be, very great, and it is quite sufficient that I have to bear them myself without making you suffer.

'Under these painful circumstances, the mercy of God has provided me every possible consolation, and in general my mind is tranquil and happy; oftener, indeed, disturbed on your account than on my own; and I earnestly pray, and confidently hope, that these consolations will soften your portion of this mysterious dispensation as they do mine. The grand truths of the Gospel, especially that of the universal love and fatherly character of Him in whose hands our breath is, confirmed as this doctrine is by reason and by past experience, fill me with humble confidence; and though death is awful, it has ceased to be terrible. When I look back on the merciful dealings of His providence during my long sickness, and reflect on the

numerous and unexpected softenings I have constantly received from his paternal goodness, how can I doubt that all is working together for my good? that in the hands of a Father I shall always be safe? and that if his wisdom sees good to remove me from this earthly scene, it is only to remove to another, where my enjoyments will be increased, and where my perceptions of his everlasting mercy will be more lively, my views of his glorious designs for the children of men more extensive and enchanting? If I had had a doubt on this subject the wonderful interposition of His providence, in leading me, almost in spite of myself, to this house, would have removed it. There is not a single person in the family who does not strive to aid me, and the mistress is beyond all praise; all the day long she is in my chamber, with the exception of a few moments devoted to family affairs; she exhibits all the tenderness of a mother, performs the most menial offices with pleasure, and after all, she assures me that the pleasure of my acquaintance and friendship is an ample reward. I trust, however, my friends will enable me to reward her more substantially in case of my death, and if I live, I shall not fail to shew her my gratitude. * * * My doctor finds me better, and assures me there is hope; at all events, be tranquil; we *shall* meet again, if not here, at least in that world where there will be no more sorrow, no more tears. What can I say to my numerous friends? Give them my blessing—you will hear again shortly —be comforted.'

On the 23d of July Mr Goodier expired; he retained his composure and resignation to the last, and his own former conviction was realized, that 'he believed he should have hope even in death.' His hostess, whose kindness soothed his departing hours, communicated to his friends in England the particular circumstances of his death, in the following terms.

'You desire to be made acquainted with the minutest details of the life, and death of this excellent young man. I will endeavour to give you all possible satisfaction; but you will suffer me to omit the recital of those agonizing pains, which for the last three months I saw him endure. Soon after his arrival here his disorder took an alarming appearance; and though he then became convinced that his malady was incurable, that conviction had no power to shake the firmness of his soul, his cheerfulness was unabated, and the benevolent sweetness of his manners continued till he drew his last breath. When on his

death bed, he used to request the students, on their visiting him, to unite with him in the prayers addressed to the Almighty, by the minister, whose pious offices he had desired, and on these occasions he edified all around him by his patience and resignation. The sufferings he endured in his throat, the last two days, prevented the usual distinctness of his speech; but all that I could gather from his lips throughout those trying moments, were words of true submission to the decrees of Providence, and of consolation for us; consolation which he entreated us likewise to impart to his father, and his other good friends in England. With undiminished fortitude, he expressed his last wishes respecting the rewards to be given in his name to his attendants; then informed us in what way he desired to have his funeral conducted; dictated an inscription for his tomb, and then expired.'

On the 25th his funeral took place, which was attended by all the professors of the college, the Protestant ministers and students, and the English who dwelt there. M. Moline, the minister who had daily attended him to administer the consolations of the Gospel, delivered an appropriate address at the grave. Thus at the age of twenty-five, in the spring of life and youth, was he taken away, in the midst of increasing usefulness and virtue, in the very opening of all his benevolent plans and superior pursuits, and while existence still wore to him the charm of early freshness and hope.

The character of this excellent young man is sufficiently depicted in the events of his life and the extracts of his writing. But in order fully to appreciate it, it must not be forgotten that these were the attainments and the writings of one who had risen by his own exertion from an humble condition; who laboured as a weaver in his father's employment till he was twenty years of age, and who furnished himself for distinguished usefulness by cultivating at intervals of leisure, those talents, which others are occupied in training during all the years of childhood and youth. He is an instance of eminent and most praiseworthy success. He furnishes another proof of how much may be accomplished by the ardor and industry of a devoted mind.

His ruling principle was most conspicuously a deep and fervent devotion, and the whole strength of his mind and affections was bent upon spreading religion and doing good. Pain, sickness, and exhaustion were unable to shake his faith or put

a period to his plans of usefulness. Even in his last weary months amongst strangers, he was active in observing and inquiring, in improving his own mind, and in projecting labours of benevolence to be done if God should give him strength.

He was distinguished, we have been delighted to observe, by the interest he took in the cause of the lower classes, and his earnest desire to preach the Gospel to the poor. 'He felt warmly for the common people,' (says the Christian Reformer,) 'whom he held in a degree of respect, which is perhaps rare in those, that in their early days have seen much of them, and have been afterwards raised somewhat higher in the scale of society.' Some proofs of this are given in passages above quoted. 'We want preachers for the poor,' said he, 'and I flatter myself that I could be useful amongst them.' He speaks with great feeling of the Rossendale Christians, who had become Unitarians, 'without reading any Unitarian book but the Bible, and are almost entirely made up of those, who earn their bread by the sweat of the brow.' He was delighted on spending the night at the house of the minister of Rossendale, 'to find six or seven of the people, when the sun was set, come in to see and converse with their preacher. Most of them were without hats and coats, with their aprons and clogs (a sort of shoes with wooden soles) on, and one of them was smoking his pipe. They were all serious, and engaged in religious conversation with great readiness. Religion with them is an affair of the heart and life, not merely as with many, a speculative inquiry. I wish some of our cold and refined Presbyterians (as they are erroneously called) had been with me that night. I wish also to have had the company of those who have doubted, or affected to doubt, whether Unitarianism could be brought to dwell in the humble cottages of industrious poverty.'

Upon the whole—this was a minister with his Master's spirit—willing to spend and be spent in his service—cut off prematurely and mysteriously from an opening career of great usefulness—but leaving an example to be admired, a name to be loved, and a testimony, that cannot die, to the power and value of the truth as it is in Jesus.

Collections.

Ceremonies and Superstitions of the Catholic Church in Rome.

[The following paragraphs are quoted from that very lively and popular work, 'Rome in the Nineteenth Century,' which the English Journals highly praise, and which the Christian Observer, in citing these passages, calls 'an honourable addition to the literature of the country.']

'Rome, 1817, 1818.

'In our impatience to secure places for the first Miserere in the Sistine chapel, we went at three o'clock, and sat waiting nearly an hour and half before the service commenced. Even at that hour however, the gentlemen had difficulty enough in finding standing room; so great was the pressure in the confined space allotted to them. Many were unable to get in from want of room; and many were turned back, from going in boots or trowsers, instead of silk stockings; for no man may attend this service of religion and penitence, unless he be dressed as if going to a ball; and if he has any description of military uniform, it is highly expedient for him to wear it. When at last the service did commence, nothing could exceed my disappointment. It was in no degree superior to the most ordinary chant of a Catholic church; and, finding nothing in it to occupy me, I amused myself with watching the ill concealed drowsiness of many of the cardinals, who, having just risen from dinner, seemed to have the greatest difficulty in refraining from taking their customary *siesta*.—Though broad day light there was a row of candles of *mourning* wax, (of a dark brown or purple colour,) ranged upon the top of our grate; the utility of which was not very apparent; as they were extinguished before it grew dark. There were also fifteen similar mourning candles erected on high beside the altar; which, I was given to understand, represented the Apostles and the three Maries, rising gradually in height to the central one, which was the Virgin. As the service proceeded, they were put out one by one, to typify the falling off of the Apostles in the hour of trial; so that at last they were all extinguished, except the Virgin Mary, who was not under the altar. The shadows of evening had now closed in; and we should have been left almost in total darkness, but for the dull red glare which proceeded from the hidden lights of the unseen choristers, and which, mingling

with the deepening twilight, produced a most melancholy gloom. After a deep and most impressive pause of silence, the solemn Miserere commenced; and never by mortal ear was heard a strain of such powerful, such heart-moving pathos. The accordant tones of a hundred human voices—and one which seemed more than human—ascended together to heaven for mercy to mankind—for pardon to a guilty and sinning world. It had nothing in it of this earth—nothing that breathed the ordinary feelings of our nature. It seemed as if every sense and power had been concentered into that plaintive expression of lamentation, of deep suffering and supplication, which possessed the soul. It was the strain that disembodied spirits might have used, who had just passed the boundaries of death, and sought release from the mysterious weight of wo, and the tremblings of mortal agony that they had suffered in the passage of the grave. It was the music of another state of being. It lasted till the shadows of evening fell deeper, and the red dusky glare, as it issued stronger from the concealed recess whence the singing proceeded, shed a partial, but strong, light upon the figures near it. It ceased: a priest with a light moved across the chapel, and carried a book to the officiating cardinal, who read a few words in an awful and impressive tone. Then, again, the light disappeared; and the last, the most entrancing, harmony arose, in a strain that might have moved heaven itself—a deeper, more pathetic sound of lamentation than mortal voices ever breathed. Its effect upon the minds of those who heard it was almost too all-powerful to be borne, and never—never can be forgotten. One gentleman fainted, and was carried out; and many of the ladies near me were in agitation even more distressing, which they vainly struggled to suppress. It was the music of Allegri; but the composition, however fine, is nothing without the voices which perform it here. It is only the singers of the papal chapel who can execute the Miserere. It has been tried by the best singers in Germany, and totally failed of effect. There is never any accompaniment; though at times the solemn swell of the softened organ seemed to blend with their voices. This music is more wonderful, and its effect more powerful, than any thing I could have conceived. At its termination, some loud strokes, that reverberated through the chapel, and are intended, I was told, to represent the vail of The Temple being rent in twain, closed the service.'

'On the morning of Good Friday we resumed our labours by going to the Sistine chapel. About ten o'clock the Pope appeared; and after a long service, the crucifix over the altar, which had been covered up all the week with a violet or purple-coloured cloth, (which is the mourning of crosses and cardinals here,) was uncovered. This is called the discovery of the cross; and then, after a great deal of fuss and mummery, it is laid on a napkin on a stand before the altar, and after some chanting, and much loss of time, the Pope comes to it, kneels to it, prays, or seems to pray, over it, and goes away; and all the cardinals come, one by one and do the same. And this is called the Adoration of the Cross. Then they all set off upon the usual procession to the Paulina chapel; the only difference being, that the Pope walks without any canopy over him, and uncovered. The doors of the Paulina chapel were closed upon them, and what they did there I do not know; only I understand, their business was to take up the Host which they had deposited in the sepulchre yesterday. Certain it is, they came back just as they went, except that the Pope wore his mitre. As soon as this was over, without waiting for the long mass which was to follow, I went to the service of the *Tre Ore*, the three hours of agony of Christ upon the cross, which lasts from twelve to three. It is a complete drama; and is performed in several churches. I attended it in S. Andrea delle Fratte, which, before I arrived, was crowded almost to suffocation; but a chair, in a commodious situation, and a soldier to guard it, had been kept for me by the attention of the priests, who had been apprized of my coming. The upper part of the church was arranged like a theatre, with painted trees, and pasteboard rocks and thickets, representing Mount Calvary. A little way two Roman centurions, large as life, dressed in military uniforms, and mounted on pasteboard horses, were flourishing their pasteboard swords. Higher up on the Mount, on three crucifixes were nailed the figures of Christ and the two thieves; so correctly imitating life, or rather death, that I took it for wax work. Catholics say, Christ spoke seven times upon the cross, and at every saying a dagger entered the heart of the Virgin, who is therefore painted with seven daggers sticking in her breast, and adored as "*Nostra Signora* de'sette dolori"—Our Lady of the seven sorrows. The service of the *Tre Ore* is, therefore, divided into seven acts; between each of which there is a hymn. In every act, one of the seven set

dissertations upon the " sette parole" of Christ is read, or begun to be read, by a priest, who goes on until his lecture is interrupted by the preacher; who breaks in upon it at whatever part he pleases with a sermon (as they call it,) or rather a tirade, of his own, which seems to be extempore, but I am told is previously learnt by rote. A fat Dominican filled the pulpit on this occasion. He opened his seven sermons by a preparatory exhortation, inviting us to come to listen to the last accents of Christ, to witness his dying agonies. Then he burst forth into a string of apostrophes to Christ on the cross, being an incessant repetition of interjections and vocations, interlarded with a few metaphors, most of which I hold to be perfectly untranslateable. The following, which I took down verbatim from his mouth, were uttered without the smallest interruption or pause :—" O my Jesus ! O most beloved Jesus ! O brother Jesus ! Most beloved brother ! O Jesus of my heart ! O most suffering Jesus ! O Jesus afflicted ! O Jesus crowned with thorns ! O dear Jesus ! O my Jesus ! O most sweet Jesus ! O most sorrowful Jesus ! O most benign Jesus ! O our beloved Jesus ! whose burning love the waters of so much cruelty and tribulation could not extinguish !"—During his last discourse, which, in vehement emphasis, ejaculation, and gesticulation, far exceeded the six preceding ones, he continually importuned Christ for one sign, one look...then he said he had given him one look full of mercy...and he asked for another...At length the discourse was drawn out to the right instant of time—the three hours were expiring—" *Ecco il momento !*" he cried, and every body sunk prostrate on the ground in tears; and sobs, and groans, and cries, and one loud burst of agony filled the church. I believe mine was the only dry eye in the church except the priest's. The sobs of the soldier, who leaned on his firelock behind my chair, made me look round, and I saw the big tear rolling down his rugged cheeks.—At length the preacher cried, " Here they come—the holy men—to bear the body of our Redeemer to the sepulchre ;" and from the side of the scene issued forth a band of friars clad in black, and white scarfs tied across them, and, gradually climbing Mount Calvary by a winding path amongst the rocks and bushes, reached the foot of the cross, unmolested by the paper centurions. But when they began to unnail the body, it is utterly impossible to describe the shrieks, and cries, and clamours of grief, that burst from the people. At the unloosening of every

nail, they were renewed with fresh vehemence; and the sobs and tears of the men were almost as copious as those of the women. Five prayers, separately addressed to the five wounds of Christ—first, the wound in the left foot; then that of the right foot; and so of the two hands, and, lastly, of the side, were next repeated. They were nearly the same, and all began, *Vi adoro, piaga santissima*—(I adore you, most holy wound.) The body of Christ being laid on a bier, decked with artificial flowers, and covered with a transparent veil, was brought down Mount Calvary by the holy men, as the preacher called them, who deposited it on the front of the stage; where all the people thronged to kiss the toe through the veil, and weep over it. I was conducted round to it, along with some Italian ladies of my acquaintance, through a private passage, by one of the civil priests, and so escaped the crowd. Upon close inspection, I found that the body was made of pasteboard, extremely well painted for effect; it had real hair on the head, and it was so well executed, that even when closely viewed, it was marked with the agony of nature and seemed to have recently expired. The congregation consisted of all ranks, from the prince to the beggar, but there was a preponderance of the higher classes. Some ladies of the first rank in Rome were beside me; and they were in agitation the most excessive.'

'Within this little month three great miracles have happened in Rome. The last took place yesterday, when all Rome crowded to the capitol to see an image of the Virgin opening her eyes. Unluckily we were in the country, and did not return in time to witness it; for as this miracle was thought a very improper one by the higher powers,—who would rather she had winked at certain practices which, it is thought, she had not only opened *her* eyes upon but those of other people,—she was carried away, and certain priests, who are supposed to be in her confidence on this occasion, have been shut up in prison. Two officers of the *Guarda Nobile* are also in custody in the state prison at the castle San Angelo, for expressions which implied no extraordinary admiration of the present state of things. It is so nearly impossible to get at the bottom of any thing at Rome, that both these disgraced military and clergy may have given much more reason for their enthralment than we hear of.'...'The last miracle was of a much more orthodox description. The miraculous Madonna, in this case opened

her mouth instead of her eyes; and spoke to an old washerwoman, to whom she imparted her discontent at being so much neglected; and her chapel left in such a dirty and ruinous condition; while so many other Madonnas, no better than she, had theirs made as fine as hands could make them. The Madonna spoke no more; but the old washerwoman proved a very loquacious reporter of her wishes and sentiments. The news of the miracle spread like wildfire; thousands (I am not exaggerating) may be seen every day crowding to this little old chapel, near St John Lateran's, about four in the afternoon, the hour at which the Virgin addressed the washerwoman; it being supposed that this is her favourite time for conversation; but I have not heard that she has made any new observations. Not only the lower orders, but crowds of well-dressed people, and handsome equipages of all sorts, daily throng the door; and the long green avenue that leads within the walls to the Porta San Giovanni, instead of an unbroken solitude, now wears the appearance of a cried fair. At the corner of every street you stumble over a chair set out with a white cloth, a little picture of the Madonna, and a plate for collections to beautify her chapel. You are assailed on all sides with little begging boxes for the Madonna's beautification; and even the interests of the holy souls in purgatory are forgotten, in the pious zeal to make her fine enough.'

'There is certainly more superstition in the south of Italy than in the north, because there is more ignorance. In Milan, and in most of the cities of Lombardy, it is rapidly disappearing with the diffusion of knowledge and science. Yet Florence, enlightened as she is, has a reasonable share; and miracles, and miraculous Madonnas abound nearly as much in Tuscany as in the estates of the church; as I have good reason to know. Even the liquefaction of St Januarius' blood, which is generally quoted as the *comble* of superstition, is not without its parallel. At Mantua, a bottle of the blood of Christ is liquefied every year; to the great edification of the countrymen of Virgil. The bottle, containing this *real blood* of Christ, was dug up at Mantua, in a box about two hundred years ago, with a written assurance, that it had been deposited there by a St Longinus, a Roman centurion; who witnessed the crucifixion, became converted, and ran away from Judea to Mantua with this bottle of blood; and after lying sixteen centuries in the

ground, the box, the writing, and the blood, were as fresh as if placed there only the day before!'

'I was surprised to find scarcely a church in Rome that did not hold up at the door the tempting inscription of 'Indulgenzia Plenaria.' Two hundred days' indulgence I thought a great reward for every kiss bestowed upon the great black cross in the Coliseum; but that is nothing to the indulgence of ten, twenty, and even thirty thousand years, that may be bought at no exorbitant rate, in many of the churches. You may buy as many *masses* as will free your soul from purgatory, for twenty-nine thousand years at the church of St John Lateran, on the *festa* of that Saint; at Santa Bibiana, on All-Soul's Day, for seven thousand years; at a church near the Basilica of St Paul, and at another on the Quirinal Hill, the names of both of which I have unluckily forgotten, for ten thousand and for three thousand years, and at a very reasonable rate. But it is in vain to particularize—for the greater part of the principal churches in Rome and the neighbourhood are spiritual shops for the sale of the same commodity. The indulgence they hold out was, perhaps, at first confined to exemption from fasts and other ordinances of the church, or exemption from the ecclesiastical penances imposed as atonement for sins. But they soon extended to liberation from the pains of purgatory for a stated period; so that those who, during their lives, buy or earn indulgences for one hundred thousand years, will have credit for it in the next world, and be released from its purifying fires so much the sooner....The priests say it is the pains of purgatory only, not the pains of hell, that can be thus commuted for fines. And yet, if the pains of hell be not merited for such offences as the records of the Roman Chancery prove to be commutable for money, I know not how men could incur them. Murder, fratricide, parricide, incest, and every crime that can disgrace our nature, have here their stated price; upon the payment of which their commission is not only pardoned, but pronounced compatible with holding holy orders.'

'We paid a visit (when at Sienna) to the house of St Catharine, where is still to be seen the stony couch on which the poor saint used to sleep at nights; and the identical spot where our Saviour stood when he espoused her, and put the

wedding-ring on her finger! My astonishment was unutterable. I have seen the marriage of Christ and St Catherine, a thousand times, in painting; but I always concluded it to be metaphorical, or thought at most, that credulity had magnified some accidental dream into a vision sent by Heaven; but it never once entered into my head that any human being had ever imagined, or pretended, that such a marriage really did take place. Yet here I was repeatedly and most solemnly assured by every body present,—consisting of a priest, a lacquey, a tailor, and two women,—that our Saviour actually appeared on this spot, in his own proper person, invested her with the ring, and declared her his spouse; notwithstanding that he had been crucified several hundred years before St Catharine was born! Nay, they declare that he carried on a most affectionate correspondence with her, and that many of his letters of conjugal love are still extant. Of these, however, I could not obtain a sight; but I saw, in the public library in this city, several epistles on her side, to her dear husband Jesus Christ, and her mother-in-law the Virgin Mary. That such a legend ever should have been accredited in the darkest ages of extravagant fanaticism, I could scarcely have believed; but that it should have been gravely repeated, as authentic, in the nineteenth century, nothing, I think, short of the evidence of my senses, could have convinced me.'

Original Poetry.

TO THE URSA MAJOR.

With what a stately and majestic step
That glorious Constellation of the North
Treads its eternal circle! going forth
Its princely way amongst the stars in slow
And silent brightness. Mighty one, all hail!
I joy to see thee on thy glowing path
Walk, like some stout and girded giant—stern,
Unwearied, resolute, whose toiling foot
Disdains to loiter on its destined way.
The other tribes forsake their midnight track,
And rest their weary orbs beneath the wave.
But thou dost never close thy burning eye,

Nor stay thy stedfast step. But on, still on,
While systems change, and suns retire, and worlds
Slumber and wake, thy ceaseless march proceeds.
The near horizon tempts to rest in vain.
Thou, faithful Sentinel, dost never quit
Thy long appointed watch; but, sleepless still,
Dost guard the fixt light of the universe,
And bid the North forever know its place.
Ages have witnessed thy devoted trust,
Unchanged, unchanging. When the sons of God
Sent forth that shout of joy which rang through heaven.
And echoed from the outer spheres that bound
The illimitable universe—thy voice
Joined the high chorus; from thy radiant orbs
The glad cry sounded, swelling to His praise
Who thus had cast another sparkling gem,
Little, but beautiful, amid the crowd
Of splendors that enrich his firmament.
As thou art now, so wast thou then the same.
Ages have rolled their course, and Time grown grey;
The earth has gathered to her womb again,
And yet again, the myriads that were born
Of her—uncounted, unremembered tribes.
The seas have changed their beds—the eternal hills
Have stooped with age—the solid continents
Have left their banks—and man's imperial works,
The toil, pride, strength of kingdoms, which had flung
Their haughty honors in the face of heaven
As if immortal—have been swept away—
Shattered and mouldering, buried and forgot.
But time has shed no dimness on thy front,
Nor touched the firmness of thy tread; youth, strength,
And beauty still are thine—as clear, as bright,
As when the Almighty Former sent thee forth,
Beautiful offspring of his curious skill,
To watch earth's northern beacon, and proclaim
The eternal chorus of eternal Love.
I wonder as I gaze. That stream of light,
Undimmed, unquenched,—just as I see it now—
Has issued from those dazzling points, through years
That go back far into eternity.
Exhaustless flood! forever spent, renewed
Forever! Yea, and those refulgent drops,
Which now descend upon my lifted eye,
Left their far fountain twice three years ago.

While those winged particles—whose speed outstrips
The flight of thought—were on their way ; the earth
Compassed its tedious circuit round and round,
And in the extremes of annual change, beheld
Six autumns fade, six springs renew their bloom.
So far from earth those mighty orbs revolve !
So vast the void through which their beams descend !
Yea, glorious lamps of God ! He may have quenched
Your ancient flames, and bid eternal night
Rest on your spheres ; and yet no tidings reach
This distant planet. Messengers still come
Laden with your far fire, and we may seem
To see your lights still burning ; while their blaze
But hides the black wreck of extinguished realms,
Where anarchy and darkness long have reigned.
Yet what is this, which to the astonished mind
Seems measureless, and which the baffled thought
Confounds ? A span, a point, in those domains
Which the keen eye can traverse. Seven stars
Dwell in that brilliant cluster, and the sight
Embraces all at once ; yet each from each
Recedes as far as each of them from earth.
And every star from every other burns
No less remote. From the profound of heaven,
Untravelled even in thought, keen piercing rays
Dart through the void, revealing to the sense
Systems and worlds unnumbered. Take the glass,
And search the skies. The opening skies pour down
Upon your gaze, thick showers of sparkling fire—
Stars, crowded, thronged, in regions so remote
That their swift beams,—the swiftest things that be—
Have travelled centuries on their flight to earth.
Earth, Sun, and nearer Constellations ! what
Are ye, amid this infinite extent
And multitude of God's most infinite works !
And these are Suns !—vast, central, living fires,
Lords of dependent systems, Kings of worlds
That wait as satellites upon their power,
And flourish in their smile. Awake, my soul,
And meditate the wonder ! Countless suns
Blaze round thee, leading forth their countless worlds !
Worlds—in whose bosoms living things rejoice,
And drink the bliss of being from the fount
Of all pervading Love. What mind can know,
What tongue can utter all their multitudes !
Thus numberless in numberless abodes !

Known but to Thee, blest Father! Thine they are,
Thy children, and thy care—and none o'erlooked
Of Thee! No, not the humblest soul that dwells
Upon the humblest globe, which wheels its course
Amid the giant glories of the sky,
Like the mean mote that dances in the beam
Amongst the thousand mirrored lamps, which fling
Their wasteful splendor from the palace wall.
None, none escape the kindness of Thy care;
All compassed underneath Thy spacious wing,
Each fed and guided by thy powerful hand.
Tell me, ye splendid Orbs! as from your thrones
Ye mark the rolling provinces that own
Your sway—what beings fill those bright abodes?
How formed, how gifted; what their powers, their state,
Their happiness, their wisdom? Do they bear
The stamp of human nature? Or has God
Peopled those purer realms with lovelier forms
And more celestial minds? Does innocence
Still wear her native and untainted bloom?
Or has sin breathed his deadly blight abroad,
And sowed corruption in those fairy bowers?
Has War trod o'er them with his foot of fire?
And slavery forged his chains, and wrath, and hate,
And sordid selfishness, and cruel lust,
Leagued their base bands to tread out light and truth,
And scatter wo were Heaven had planted joy?
Or are they yet all Paradise, unfallen
And uncorrupt? existence one long joy,
Without disease upon the frame, or sin
Upon the heart, or weariness of life—
Hope never quenched, and age unknown,
And death unfeared; while fresh and fadeless youth
Glows in the light from God's near throne of Love?
Open your lips, ye wonderful and fair!
Speak, speak! the mysteries of those living worlds
Unfold!—No language? Everlasting light,
And everlasting silence?—Yet the Eye
May read and understand. The hand of God
Has written legibly what man may know,
The glory of the Maker. There it shines,
Ineffable, unchangeable; and man,
Bound to the surface of this pigmy globe,
May know and ask no more. In other days,
When death shall give the encumbered spirit wings.

Its range shall be extended; it shall roam,
Perchance, amongst those vast mysterious spheres,
Shall pass from orb to orb, and dwell in each
Familiar with its children—learn their laws,
And share their state, and study and adore
The infinite varieties of bliss
And beauty, by the hand Divine
Lavished on all its works. Eternity
Shall thus roll on with ever fresh delight;
No pause of pleasure or improvement; world
On world still opening to the instructed mind
An unexhausted universe, and time
But adding to its glories. While the soul,
Advancing ever to the Source of light
And all perfection, lives, adores, and reigns
In cloudless knowledge, purity, and bliss.

Y * * * *

Review.

Art. XV. *A Plea for Ministerial Liberty; a Discourse delivered by appointment, to the Directors and Students of the Theological Seminary of the Presbyterian Church at Princeton, May* 17, 1824. By John M. Duncan, Pastor of the Presbyterian Church, Tammany Street, Baltimore. Cushing and Jewett.

2. *The Utility and Importance of Creeds and Confessions; an Introductory Lecture, delivered at the opening of the Summer Session of the Theological Seminary, at Princeton, July* 2, 1824. By Samuel Miller D. D. Professor of Ecclesiastical History and Church Government in the said Seminary. D. A. Borrenstein.

3. *Remarks on the Rise, Use, and Unlawfulness of Creeds and Confessions of Faith in the Church of God. In two Parts.* By John M. Duncan, Pastor of the Presbyterian Church, Tammany Street, Baltimore. Cushing and Jewett. 1825. pp. 287.

A controversy on the authority of Creeds, in the very bosom of that creed-loving, creed-making, and creed-enforcing church—the Presbyterian,—is truly a new thing under the sun. It would hardly have surprised us more, to have heard that

Papal Infallibility had been oppugned in a college of cardinals, or the divine right of kings called in question by a member of the Holy Alliance. But this is an age sadly given to innovation. Men are everywhere beginning to imagine that they are as wise, in some things, as their forefathers were, and have as much right as they had, and are as well qualified as they were, to look into the Scriptures for themselves,—to see for themselves what is taught there,—and to follow their own unfettered convictions, in matters of faith and practice. The great orthodox plea, 'it hath been said by them of old time,' is now generally met by the protestant question, 'what is *written* —how readest thou?' Indeed the true principles of Protestantism were never better understood or more boldly asserted, than they are at present. The age is evidently fast outgrowing those barbarous systems of scholastic divinity, which have so long tyrannised over the human conscience; and Christians are coming back to the simplicity of the Gospel, and to the dictates of common sense. In almost every denomination, we can discern some symptoms of impatience under the spiritual domination, which is exercised over them; and a growing disposition, especially among the best and most enlightened members, to break away from the fetters of human authority. A spirit of liberality is gaining ground. Men are beginning to see the absurdity, as well as the wickedness, of attempting to force their interpretations of Scripture upon the consciences of others, or of hating and denouncing those, who choose to follow their own sincere convictions, in regard to what the Gospel teaches, rather than any prescribed formulary of human invention; and there are bold and independent minds, who dare speak out on this subject, and expose, with an earnest and honest zeal, the iniquity of those who seek 'to lord it over God's heritage.'

To do this, however, under certain circumstances, requires a rare union of courage and integrity. It is no trifling matter, we find, even at this day, to expose one's self to the resentment of the ecclesiastical body with which he is connected, by attacking their favourite errors and long established abuses. We cannot, therefore, but admire the individual, who has mental independence and moral principle enough to shake off the strong prejudices of education, and to resist the stronger temptations of interest, and stand forth in the midst of artful churchmen and honest bigots,—the bold and zealous advocate of Christian freedom and biblical simplicity.

It was in this attitude, that Mr Duncan stood, when called upon to deliver the sermon, before the Directors and Students of the Theological Seminary at Princeton, which we have placed, with the other works to which it has given rise, at the head of this article.

In the introduction to his 'Remarks,' Mr Duncan assures his readers, that nothing but a strong sense of duty could have thus brought him into contention with that powerful body, to which he belongs. He had been astonished, he tells us, 'to hear Christian ministers talk so untenderly about the Bible, and speak so affectionately and feelingly about their own *standards*.' He had seen too, a power exercised in the church of Christ, which Christ had never delegated to any of his ministers;—'a bold and domineering power,' to use his own words, 'enough to frighten and discourage any youthful spirit, that seeks the spiritual weal of mankind.' He felt it his duty, he says, under these circumstances, to improve the opportunity which Providence had placed in his hands, by proclaiming 'a plea for ministerial liberty,' and by exposing the 'tyranny,' and 'oppression,' which is exercised by the judicatures of his church, in requiring a solemn assent to their sectarian articles, as a term of communion in the ordinances of the Gospel;—'that the whole Christian Church (might) know,' we quote his own words, 'how far subscription to creeds and confessions is *desolating our moral feelings;* that if her sons have any magnanimity left, they may rise in their majesty, and put those polluting things out of God's holy sanctuary.'

Mr Duncan's sermon has been called by his brethren, 'a strange discourse.' It must have sounded, we doubt not, as strange to them in point of doctrine, as it does to us in style and diction. After all, we do not see why this sermon should have occasioned so much alarm and excitement among our presbyterian brethren. For ourselves, we honestly confess, that, so far as we can penetrate its misty verbiage, we can discern nothing in it, but simple and consistent Protestantism. It is true, in arguing out the great principle, that the Bible is the only rule of faith and practice, the preacher is almost necessarily led to speak somewhat *untenderly* about human creeds; and this, we suppose, is the greatest offence that can be committed against orthodoxy; for, abolish human creeds, and you undermine, at once, all those doctrines, which cannot stand on the foundation of the Prophets and the Apostles,—which can-

not be expressed, in short, in the 'form of sound words,' which the Scriptures supply. Hence it is, that we find the most zealous and noisy asserters of the 'utility and importance of creeds,' among those churches, that have departed the farthest 'from the simplicity that is in it;' while on the other hand, those Christians, who feel confident that their opinions are sustained by the plain, obvious, unembarrassed language of the New Testament, are generally opposed to these formulas, when used as tests of orthodoxy.

Our author's discourse before the Princeton Theological Seminary, appears to have given such a shock to their whole ecclesiastical fabric, that Professor Miller, at the opening of the next session, thought it necessary to deliver a Lecture 'on the necessity and importance of creeds and confessions,'—which is the second work prefixed to our review.

This is certainly one of the ablest productions of its author, and will add, we think, to a reputation already high on the lists of polemical chivalry. It is most admirably adapted to effect the object, which the writer had in view, viz. to clench down those old prejudices, which had been a little started, and to reestablish that confidence in the decisions of councils and synods, which had been a little shaken, by Mr Duncan's 'strange sermon.' It is written in a very smooth, specious, insinuating manner. The subject is handled with exquisite art and ingenuity. There is great plausibility and show of argument in the statements, and the usual objections are answered or evaded with consummate adroitness. In short, we do not know where we could refer to another instance, in which so bad a cause is so ably defended. There is no part of logic, which the Doctor understands so well, and urges, on all occasions, with so much effect, as the *argumentum ab invidia*. To stir up vulgar prejudices against those who differ from him, to fix suspicion on their opinions, motives, and characters, seems to be quite as much his object, as to fix conviction on their minds, by fair and candid reasoning; and anathemas, and charges of heresy are dealt about by him, as remorselessly, as if they were mere rhetorical flourishes. If it had been revealed to the Professor, that his interpretations of the Gospel, were most certainly right, and that all who differed from him were the enemies of God; and if he had received withal, an especial commission from heaven to anathematise heretics, we should not so much wonder at his conduct. We should still think however, that he had been

wonderfully successful in eradicating certain kindly feelings of our corrupt nature, to be able to deliver his message with so much zeal and apparent good relish. But since he lays no claim to inspiration, as we understand, we think he ought to be reminded, that there is no heresy so bad as an unsanctified temper, and that the worst troubler of the church is the self complacent, denouncing bigot.

In the lecture before us, Dr Miller undertakes to prove by a number of assertions, for they cannot be called arguments, that creeds are indispensably necessary, to maintain the unity and purity of the visible church. 'No church,' he says, 'can hope to maintain a homogeneous character; no church can be secure either of purity or peace, for a single year,' without them. As to what constitutes the purity of a church, and how far human creeds have been the means of preserving this purity, these are subjects, upon which it cannot be expected that we should hold much in common with Dr Miller. We will simply observe, however, that he seems himself to make some concessions, which go far to show that subscription to creeds has entirely failed of producing the benefits contemplated by their framers. 'The church of England,' he says, 'for nearly three centuries, has had a set of articles decidedly Calvinistic, to which all her candidates for the ministry are required to subscribe; but we know that more than a hundred and fifty years have passed away, since Pelagian and semi-pelagian tenets began to pollute that important branch of the reformed church, and that within the last seventy five or eighty years, almost every form of heresy has lurked under subscription to her orthodox articles. And even the church of Scotland, which has had, for nearly two centuries, the most rigidly and minutely orthodox confession on earth, is generally supposed, at this hour, to have a ministry, far from being unanimous in loving and honouring her public standards.' The case is not much better, if we may credit Mr Duncan, in the Presbyterian church in the United States. Even *her* 'excellent standards,' guarded and enforced as they are by oaths and subscriptions, with all the awful and inquisitorial power of church courts, synods, and assemblies, have not been able altogether to repress the searching and inquisitive spirit of the present times. There are many, Mr Duncan tells us, who are beginning to look upon the whole system as 'a mere piece of human legislation;' and some it seems, from calling in question

the authority of creeds and creed makers, have gone on to inquire into the truth of doctrines. Even 'those doctrines,' he says, 'which have hitherto been considered as *vital*, are undergoing a very severe discussion, and have created an *endless variety of opinions in the very denomination to which we belong*.'*

So much for the efficacy of creeds in maintaining 'a homogeneous character' in the church. As to their being instruments of harmony, this is really a new discovery. We have heard them indeed, called *articles of peace*,—but this, we believe, was only the case, where divines had agreed to consider them as a dead letter, and subscription to them as a mere form. We must request the reverend Professor to look over his books again, with a view to ascertain distinctly, what it is, that has occasioned so much strife and discord among Christians; and we think he will be able to refer it all, with a precision almost demonstrative, to the operation of creeds, human creeds; to the practice, which has so extensively prevailed, of erecting 'systems of faith distinct from the Bible,' and enforcing them as terms of communion, and standards of sound doctrine. This it was that disturbed the unity of the spirit, and broke asunder the bonds of peace. It was a dark day for the church, when this spirit first sprang up among Christians; and to this spirit, to this fondness, which many have shown to take upon themselves the guardianship of the faith and conscience of other people, we can trace all the persecutions, murders and massacres, which darken and disgrace the history of the church, and which have rendered it an aceldama,—a field of blood. The Doctor seems to be aware of the objection, which may be urged against creeds on this head, and replies to it in a manner truly characteristic. 'These summaries of truth,' he says, 'are no more to blame for the struggle, which they have occasioned, than the wise and wholesome law of the land is to blame, for the agitation, which necessarily attends the seizure, trial, and execution of a malefactor.'

In speaking of Unitarians, the Lecturer discovers a bitterness, which is almost startling. He speaks as if he felt a personal animosity towards them. We shrewdly suspect, he has felt himself hard pressed in argument, by some one of these heretics, and is not blessed with a forgiving disposition. At

* See Remarks, page 269.

least, we think we may venture to say, with an honest presbyterian, whom we once chanced to meet with, that Dr Miller 'has not *quite* charity enough for those who differ from him;' though we ought to recollect, perhaps, that his notions of charity are somewhat peculiar. He has discovered, that it does not consist in entertaining a favourable opinion of those, who differ from us in matters of faith, however honestly and conscientiously they may differ. It does not consist 'in supposing, that they have inquired after truth as candidly as we have done, and in taking for granted, that there is as much reason to hope they will finally be accepted of God as that we ourselves shall be accepted.' No, this we are informed is a 'popular credulity,'—a lax and dangerous principle, which is found chiefly among 'heretics and latitudinarians.'*

Before concluding this part of our review, we shall just observe, that our Presbyterian brethren, in raising such a clamour about creeds, seem to betray a consciousness that *their* system of faith needs some such props and supports; for we cannot but believe, that they would prefer, if it were possible, to express their views of Scripture doctrines, in the language of inspiration, rather than in 'the words, which man's wisdom teacheth.' We believe that every important Bible doctrine can be expressed, and is plainly and distinctly expressed, in the very words of the Bible; and that therefore a sincere profession of faith in the Scriptures is a sufficient ground of union among Christians. But what is Dr Miller's opinion on this subject? 'Such a profession,' he says, 'ascertains no agreement; is a bond of no real union; a pledge of no spiritual fellowship. It leaves everything within the range of nominal Christianity, as perfectly undefined, and as much exposed to total discord as before.' This is talking 'untenderly about the Bible,' with a witness. What! is it nothing to believe,—sincerely and religiously to believe,—that the Bible is the word of God, is a faithful record of his revealed mind and will? Is it nothing, that we receive this sacred volume with reverence and affection, and that we make it the guide of our life, and the foundation of our hopes? Does an ardent love of the Scriptures, an humble trust in the precious promises which they contain, and an earnest desire to experience in ourselves, and to witness in others their reforming power, constitute no bond of sympathy,

* See Dr Miller's Reply to a Unitarian of Baltimore.

no pledge of spiritual union? Can we study the sacred oracles with seriousness and self application, can we dwell with ever increasing wonder and delight, upon the discoveries, which they make of God, of Christ, of a future world, of the means of securing to ourselves a happy immortality; above all, can we endeavour, with sincerity and singleness of heart, to do the will of God, and imitate the example of Christ, and bring forth fruits meet for repentance, and yet be at total variance with each other? Do not the Scriptures set forth the 'words of eternal life,' in a manner so plain, that no honest, conscientious inquirer can possibly mistake concerning them fatally; and is not an agreement in all that is essential to salvation, a sufficient ground of christian fellowship? Must we not love a fellow creature, and treat him as a Christian, till we know whether he believes this or that dark and knotty point, which cannot possibly be understood, and if understood, can be of no manner of practical utility? But there are men in the world, and there always have been, who study to make the word of God of none effect, that they may exalt their own tradition; who bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; who love to be called of men Rabbi, and to exercise dominion over the faith of their brethren.

Dr Miller's attack upon Mr Duncan is carried on in a very artful and covert manner. He does not directly allude to him or to his discourse; yet an unremitting effort is made throughout the lecture to throw odium upon his opinions, and upon the motives which led him to proclaim them. Although the culprit is not arraigned by name, it is impossible not to perceive at whom the shafts are aimed; and it is equally impossible not to feel, that orthodoxy is still as cruel and relentless as ever, towards those whose consciences may betray them into any heretical aberrations.

Dr Miller's Lecture and Mr Duncan's Discourse have been reviewed, we understand, in the Christian Advocate; in which, as might be expected, the former is lauded to the skies, and the latter is so dealt with, as to be a warning to every future ecclesiastic, who may be tempted to be too independent in his speculations. The many harsh censures which were heaped upon Mr Duncan and his Discourse, in private and in public, seemed to throw him upon the defensive, and make it necessary for him again to come forward, as the advocate of opin-

ions, which the whole circumstances of the case had so identified with his ministerial character. This he has done in his 'Remarks on Creeds and Confessions of Faith;' and he has done it in such a manner, we think, as to be of lasting service to the cause of christian liberty. The subject is fairly met, and discussed in all its bearings. Dr Miller's principles are controverted with much spirit and ability. His arguments are answered, his assumptions exposed, his sophistry detected, and he stands, we suspect, silenced forever on the subject of creeds. We know not which we most admire in this work, the manly independence of mind which it exhibits, or the generous spirit, which everywhere pervades it. The author tells us, that, in the attacks which he has been called to sustain in this controversy, he has been made to feel what a heartless and cruel thing religious prejudice is; yet in the work before us he betrays no resentment of feeling, none of that bitterness and acrimony, which are so often thought excusable in circumstances like his. It would really seem, as if a release from human creeds wrought a change upon the temper, opening the heart of bigotry itself to the liberal and generous influences of the Gospel, and converting the high and confident tones of religious intolerance, into the mild and gentle accents of Christian charity. If we have been rightly informed, it is not many years since Mr Duncan was guilty of assailing, with much rudeness and asperity, that class of Christians in our country, who have long been the zealous and consistent advocates of those very principles, for which he is now contending and suffering. We are willing to believe, that he was conscientious in what he did; for he informs us himself, that he once had a zeal, which was not according to knowledge; that there was a time, when his reverence for the Presbyterian standards were such, as to induce him to take the shorter catechism into the pulpit, as a text book, instead of the word of God.*

Mr Duncan's arguments against the use and authority of creeds are very forcible and conclusive. He shows that they are without Scripture warrant, and contrary to the whole spirit of our religion; that they were unknown to the primitive Christians; that they were the invention of a barbarous age, and the offspring of priestly ambition; that they were fabricated at first, not so much to protect the truth, as to express the mutual ha-

* See Remarks, p. 183

tred and opposition of Christians, or to gratify the pride and ill will of a few leaders in the church; that their whole history, in short, is a history of spiritual ursurpation and religious tyranny. He represents them as instruments of oppression, fountains of discord, corrupters of the truth, and a snare to the consciences of men; as framed at first, under the influence of the worst passions, and calculated to perpetuate the same among Christians.

With regard to the articles of his own church, Mr Duncan does not question either their truth or excellency; but he opposes altogether the plea of erecting them into authoritative standards of faith,—of making subscription to them essential to christian fellowship, or of rendering it, in any way, *inconvenient* to those, who, in their biblical researches, might come to different results. On this subject, he has expressed many noble and generous sentiments,—sentiments worthy of a liberal and enlightened mind, and creditable alike to the understanding and to the heart of their author. But we ought to check ourselves, perhaps. There is nothing, we suspect, which Mr Duncan would so much deprecate, as approbation from this quarter. We think we can discern, that it has occasioned him no little anxiety in this affair, lest he should be suspected of verging towards our heresy; or, what would be still more appalling, lest some Unitarian should start up, and exclaim, ha! hast thou also fallen into this 'awful gulf;' art thou become like unto one of us? But let him not be startled. We are not going to claim him, although he has done much for the cause, which we have most deeply at heart. We believe that he can be an honest man and a good Christian, though he may differ from us. Nay, we know how even to appreciate that high sense of duty, which enabled him to overcome his fears, lest he should be thought in alliance with us, on account of the part which he has taken in relation to this subject.

Mr Duncan has been made to sustain a full measure of the reproach and obloquy which usually fall to the lot of those, who venture to advocate unwelcome truths, or oppose popular errours. He has been assailed with asperity and rudeness, and attempts have been made by insinuations of the most ungenerous kind, to alienate his friends, to injure his character, and to destroy his professional usefulness. And all, for what? Has he denied any of the essential doctrines of the Gospel? Has he called in question any leading point of orthodoxy? O no;

but he has dared to declare, in a Presbyterian Association, and that too without any addition or qualification, that God alone is the Lord of conscience, and that his word is the only rule of faith and practice;—a declaration, which Dr Miller says, amounts to nothing; which every heretic in Christendom is ready to make, and eager to maintain. Indeed when a person insists much upon this subject, the Doctor thinks that it is a pretty certain indication, that he begins to slide with respect to orthodoxy.

We think there is something truly pathetic in the following passage from Mr Duncan's remarks.

'Why should an honest and conscientious effort, to give truth a scriptural rather than a scholastic form, excite so many suspicions against him who makes it, and create so many heart-burnings in christian assemblies. Suffer us to declare, (Mr Duncan as well as other presbyterian clergymen, is much in the habit of using the royal style, when speaking in the first person,) suffer us to declare what we have been made to feel on this subject. We have been made to feel, that we cannot disown the supreme authority of our fathers, and venture to think for ourselves on subjects of religion, without incurring the heaviest censures; that we cannot whisper a doubt as to the theological views of divines of olden time, or review the crude notions of our youth, by the severer thought of maturer years, without finding our change to be our reproach in the estimation of thousands, whose good opinion we value.'

This is certainly a hard case, and we think with our author, that the church of Christ ought to be delivered from such spiritual vassalage.

We shall not attempt anything like an analysis of Mr Duncan's book. Indeed we suspect that this would be no very easy undertaking; for it is sometimes confused and often irrelevant, and bears many marks of being rather a hasty performance. It contains a great deal of empty declamation, and a great deal of crude and immature thinking. The greatest fault in Mr Duncan as a writer, is a want of simplicity. He discovers on all occasions a most depraved taste, and there is often a sort of pompous inanity about his style, which disgraces the sentiment. He triumphs however in this controversy, and he triumphs, we think, by the strength of the ground, which he has taken. There are passages in the book of considerable vigour and beauty; a few of which we shall proceed to transcribe, that our readers may see how a Presbyterian talks about creeds.

'It was not the mere existence of creeds, nor was it the fact, that they were proclaimed by different denominations of Christians, that first excited our alarm; but it was the actual oppression of church *authority*, in demanding a *subscription* to these sectarian articles, as a term of communion in the ordinances of God's house.' p. 41.

Aye,—here the oppression lies, and we know not whether it is the greatest matter of wonder, that there should be in this age of the world, ecclesiastics bold enough to exercise it, or people abject enough to submit to it.

There is certainly no harm in the simple act of framing a creed, that is, of setting forth in a regular and systematic form, a summary of *our views* of scripture doctrine. But we should not forget that they are *our views only*, and that therefore, however carefully or conscientiously formed, there is at least a possibility that, in *some respects*, they may be erroneous. Another, in the exercise of equal advantages, equal diligence, and equal sincerity, may not be able to find in the Bible *all* the points, which compose our summary, or he may find, in some respects, *different* ones. Now, who is to judge between us? Which is to set himself up for orthodox, and excommunicate the other? Manifestly neither. This is a case where we can do nothing, and ought to do nothing, but exercise charity; that charity which 'believeth all things, and hopeth all things' favourably of those who differ from us. We may very reasonably prefer to converse, to associate, to worship, if you please, with those who agree with us in sentiment. But we have no right to exclude any one, who calls himself a servant of Christ, from communion in Gospel ordinances. We have no right to withhold from him the christian name, or to refuse to reciprocate with him the offices or civilities of christian fellowship. If the church were a human institution, and the terms of membership of human appointment, then we grant, the case would be different. Then we might say to an applicant, we cannot receive you into *our* church unless you will subscribe to *our* creed,—unless you will consent to walk with us upon our own principles. But while Christ alone is the master of Christians, we dare not reject any one from *his* church, merely because he cannot pronounce our shibboleth. But to return to our author.

'Dr Miller appears to think, that the great value of a creed is, that it is a test of orthodoxy. And what, pray, is orthodoxy? Is it defined in the Bible? If it is, then what other test do we want? The Bible is not a collection of riddles; it is a book

which every one may peruse,—the wayfaring man, though a fool, need not err therein. If then these doctrines are so plainly written in the scriptures, why all this alarm? If Calvinism, which we understand to be what is called orthodoxy, be truth, we have no doubt the spirit will establish it, by his own influences, to the belief of every man; and if it be not truth, the sooner the creed which contains it is abandoned the better.' p. 151.

Dr Miller observes, that it is the duty of Christians to hold those accursed, who preach another Gospel, and he rings a great variety of changes, in the course of the lecture upon the terms 'accursed' and 'another Gospel.' Upon this Mr Duncan remarks as follows.

'Any who may thus indulge themselves in anathematizing their brethren, because they do not agree with them in their ideas, should seek to make 'assurance doubly sure,' as to their divine right to do so. Even when hard pressed in argument, they must be very cautious how they take refuge here.*** Are the orthodox party so perfectly sure, that they alone have the truth, and so perfectly sure that all others are wrong, that they may venture to utter this fearful anathema against all but themselves.**** The charge of preaching another gospel, or even an intimation that looks like it, must be supported by strong, numerous, and substantial vouchers. It must not be quickly, nor dogmatically made. It must not be taken up on vague report; on interested representations; on superficial reasonings; on uninformed conjecture; nor on angry suspicions. It is a charge of high treason, which must be proved and doubly proved;—and hard must be the heart, degraded the mind, 'a world of iniquity' the tongue, that can harshly make it. If we should *feel* a charge like this, and feel it in all the *bitterness of our soul*, no man can be surprised. But after all, our simple crime is, that we are pleading for the authority of our master's law, against that which his servants have set up. If to maintain that the Bible is the only rule of faith and practice, be to introduce another gospel into the church, then evidently the gospel is a human contrivance.' p. 160.

On page 186 we find the following very just and liberal sentiment.

'The Bible is intended to be a system of practical morals. It reveals not doctrines for the sake of doctrine, but as they may serve to fulfil practical purposes. It never was designed to establish theory independent of practice.

'Mind must always wither, when it is enslaved. Men when they become Christians are still *men;* and religion, like every other human concern, is sustained by them on the common prin-

ciples of their nature. If then they are compelled to acquire their ideas on religious subjects from the books of others; or have either from indolence or timidity learned that this is the easiest and safest way to meet the popular notions of their sect; how can they feel themselves unshackled and free?'

Mr Duncan here alludes to an objection against creeds, which ought to be well considered by those who undertake to enforce them. It cannot be denied, even by their advocates, that they are unfriendly to free inquiry. The moment a minister of the Gospel, for instance, has subscribed to any public formulary, all impartial examination of the Scriptures is, with him, foreclosed forever. He may study the word of God, but he is bound to see in every passage, only what his standard directs him to see; and if his understanding should not be sufficiently tractable to do this, then is his moral principle in danger. If during his researches, the Scriptures should disclose to him any truths, inconsistent with the system, which he has pledged himself, in the most solemn manner, to support, he must either conceal them, and close his mind against them, or he must be prepared to encounter suspicion and obloquy,—to resign perhaps, his place and means of living, and cut himself loose from all his social and religious connexions. Is not a creed then a fearful instrument? Ought we not to make 'assurance doubly sure,' that we have the truth, the whole truth, and nothing but the truth, before we consent to bind ourselves, or seek to bind the consciences of others, by the decisions of weak and fallible men?

We have now closed our remarks upon Mr Duncan's book. We think he has done essential service to the cause of truth. We congratulate him, that he has become a freeman of the Gospel. We welcome him into that liberty wherewith Christ hath made us free. We are glad that this controversy is out among our Presbyterian brethren, and that it commenced under such circumstances of time and place. We think it cannot but have a favourable influence upon the free and generous minds of the young men, who belong to the interesting Seminary at Princeton. A few of them, we doubt not, will think, as we do, that the biblical student ought to feel himself under no dominion, when he approaches the word of God, but a generous love of truth, and that his only solicitude, in every case, should be, to 'learn what the mind and will of the Lord is.'

ART. XVI.—*A Letter addressed to the King, by* THOMAS THRUSH, *on resigning his Commission as a Captain in the Royal Navy, on the ground of the unlawfulness of War.* From the London Edition. Cambridge. Hilliard and Metcalf, 1825. pp. 24.

THE appearance of this pamphlet forms a somewhat curious, and certainly an interesting, phenomenon in the history of the human mind. It is interesting to the mere philosophical observer, as describing an important revolution of opinion in an individual, at a period of life when men's opinions seldom undergo any decided change. It is still more interesting to the Christian and philanthropist, as furnishing an example of a disinterested and courageous spirit, which acts upon a conviction of duty in opposition to strong temptations of present interest, and in contempt of the derision of the gay, unthinking, and worldly.

It is, too, an encouraging incident. It is evidence of the progress of humane and enlightened sentiments. That these sentiments will finally triumph, we see no cause to doubt. Their progress may be slow, but we consider it sure. The spirit of the age inspires pleasing hopes. The human intellect was never more active than at present. It has within a few years received a powerful stimulus, and the consequence has been, that many time hallowed opinions have been shaken, and many abuses long upheld by pride or power, indolence or bigotry, have been reformed. The mind is fast shaking off former prejudices; it is learning to confide more in itself, and exert its powers more vigorously than in some past times. Some incidental and temporary evils may have been the effect. Some excesses, and some extravagance of opinion may have been witnessed, to the regret of the sober and reflecting. Human opinions have seemed to be thrown into a violent fermentation; and much froth and sediment has therefore been formed. But the result, as might have been foreseen, has been happy. Many important principles have been established, and views confirmed, which have not been acknowledged and acted upon in former ages.

Indeed, we are among those, who think that everything is to be hoped from an active and fearless exertion of intellect. We consider that apathy in the public mind is more to be dreaded

than almost anything else; that it occasions evils greater by far than are to be feared from the most violent fermentation. While the spirits of men are active and full of enterprise, the extravagance and mistakes of a few have a chance of being corrected by the good sense of the many. A vigorous tone of thinking and feeling in the community operates as a powerful check on the wild speculations of lawless and over-heated minds. But sluggishness and apathy induce hopeless disease.

Nor are our hopes of the final triumphs of reason and of humanity founded in theory merely. We think that much has already been performed. Public sentiment has undergone striking changes on several subjects dear to the hearts of all, who wish well to their species. The age is not only enlightened, but practical and humane. Projects of benevolence have been started exceeding in magnitude and number those of any former period. Nor has liberal patronage, so far as it consists in large contributions of private wealth, and, in numerous instances, of time and labour, been withholden. Of the utility and success of these projects we, at present, say nothing. Some errors may have been committed; mistaken views may have been entertained of the true objects of charity, and of the best mode of securing them. Still the exertions which have been made, are a flattering symptom; and though they may not in all cases have fulfilled the hopes they had awakened, we may derive important instruction from their failure.—But let us not talk of failure, when we can point to so many instances of success. As an example of this, it is necessary barely to allude to the revolution which has within a few years taken place in public opinion on the subject of slavery, and the strong and generous efforts which are making, not merely to lessen its horrors, but to diminish the amount of it, and prepare the way for its final abolition.

Whether any similar change will soon be effected in popular sentiment, on the subject of war, may be doubted. For ourselves, we do not expect that everything is to be done at once. We are aware, that important changes are usually brought about by slow steps. Many obstacles are to be overcome, many opposing difficulties removed, and serious relapses to be expected, before complete success is obtained.

The abolition of the practice of war is not to be speedily effected. To talk of such abolition at all, is by many, we know, deemed visionary and romantic. But all just schemes

of public reform are pronounced romantic by the mass of mankind.—Our knowledge of human passions, and the prevalence of war in all ages tends at first view, we own, to inspire distrust of all efforts to introduce and preserve on earth universal and permanent peace. But we do not consider them decisive. We think that much is to be expected from the diffusion of correct habits of thinking and feeling, and especially from the triumphs of Christianity in future ages. That the spirit of the latter is opposed to revenge and bloodshed, that it strikes at the root of pride, selfishness and lust of power; that it breathes only benevolence and compassion; that in proportion as it is understood and obeyed, hatred and intolerance will cease;—the miseries of war be received with shuddering of heart, and men will shrink from arming themselves to go out to fields of slaughter, augers well for the interests of humanity. Christianity is essentially beneficent. It is to be lamented, that it has hitherto accomplished no more. But it is powerful and will prevail. It has taken strong hold on the understandings and hearts of men; it is in unison with the conclusions of reason, with all the better sentiments and feelings of our nature, with all the phenomena of the unknown world;—in a word, with all we know of matter or mind. Its friends may speak with confidence of its final success without fearing the reproach of weakness.

War, we conceive, finds no advocate in the natural sentiments of the human heart. Its achievements may dazzle the senses, and its gorgeous pageants cheat the imagination for a time, but sensibility weeps alike over its success and its disasters.

Mankind are not naturally cruel. Their natures may become brutalized and they may be goaded on to slaughter, but as they emerge from ignorance and barbarism, as they throw off political burdens, and exercise the prerogatives of thinking beings, they become averse to the sight of human butchery. It is only men of savage habits, who delight in shedding the blood of fellow beings. As society advances, as the great mass of the people obtain a degree of intellectual refinement, as they become accustomed to reflect and reason before they act, we may rationally hope, that explosions of the passions in war will be less frequent and terrible. Men, too, at a certain point of civilization and wealth, acquire a sense of their own importance, a portion of self-respect, and taste for superior comforts and

refined enjoyments, which will render them unwilling to stand and be shot down, like wild animals of the wood, to gratify the passions, or support the measures of a master.

Human nature, we know, is imperfect. That its passions and weaknesses will ever cease to cause suffering in the world, is more than is dreamt of, by the most sanguine advocate for man's perfectibility. But scenes of deep tragedy—scenes of blood, we trust, mankind will, at some future time, become too wise to act over. This consummation, so devoutly to be wished by the friends of humanity, is not to be brought about by any sudden revolution in men's opinions; but by the gradual progress of the human mind; by the workings of human intellect—well informed, refined and sanctified intellect, vigorously exerted during successive ages. Is it impossible, that the great mass of intelligent nations on earth, may at some future day, become so raised, by habits of thought and reflection, as to be capable of being guided in a great measure by moral considerations; so that instead of sending out an armed force to butcher the subjects of a hostile power, it will be necessary only to call in the aid of reason and argument?

We have heard the efforts which are making to revolutionize public sentiment on the subject of war alluded to with much real or affected contempt. They are represented as wholly inadequate to produce the effect at which they aim. But here is some fallacy. The advocates for peace, even the most sanguine, do not, we presume, anticipate any splendid result, such as the certain extirpation of war within a single generation, or within any assigned period. They are aware of the difficulties they have to combat. They do not expect these difficulties to vanish at once. They aspire not to work miracles. They are impressed with the tremendous evil of war; they would relieve society of the burden of it. But they are satisfied at first with slow progress. They think that by frequently calling attention to the subject, some effect may be produced on the public mind. Men may be roused from their stupor. They may be taught to view the horrors of a field of battle, and the overwhelming misery it occasions, as a calamity, to prevent the recurrence of which, the greatest sacrifice of wealth, time and ease ought to be cheerfully made. It is not the devastations of war merely, it is the passions it nurtures; it is its degrading consequences, its demoralizing influence; not the fate of the slain, but the sufferings of survivors, which they will be led to

deplore, and for which they will strive to find a remedy. We should be sorry to believe, that an object so humane and important, if often presented to view in a forcible manner, will in the end fail of engaging the attention of the world.

The friends of peace feel encouraged by the degree of success which has attended their past efforts. They may derive confidence too, from the result of exertions, which have been, in several instances, made within a few years to accomplish objects of a similar benevolent character; particularly of the struggle, to which we have now already alluded, in favour of that most oppressed and unhappy part of our species, which the cupidity and avarice of former times made and left slaves. The traffic in human flesh, which was hardly deemed disgraceful a few years ago, and against which hardly an individual was found to lift his voice, though not yet wholly done away, is, in most civilized countries denounced as infamous, and punished as criminal; so entire is the change public opinion has undergone on the subject. This fact tends to inspire confidence in human nature. It authorises us to hope, that time may effect an important alteration in men's views and feelings on the subject of war. We are certain of this, at least; if war be not finally abolished, its frequency will be diminished, and its horrors softened. It will be conducted with less ferocity; the sufferings it occasions will be lessened. It will cause misery enough, but not all the aggravated misery produced by the savage spirit of former days.

The pamphlet which has given occasion to these remarks, is another of the circumstances, which encourages us to hope and expect much in relation to this subject. It helps to mark the progress and power of public opinion.

Capt. Thrush is now, as he describes himself, 'in advanced life.' He entered the naval service of Great Britain during the reign of the late king, entertaining at that time, he observes, 'no apprehension that he was acting in opposition to the principles of the christian religion; nor did any apprehension of this kind arise in my mind,' he continues, 'during the time I was actually employed in the service of my country. Though in the busy scenes of naval service I never entertained an idea of my profession being irreconcilable with the religion of Christ; yet, after passing several years in a retirement bordering on seclusion; and after more closely inspecting the christian precepts, and reviewing my past life, it appears to me that

while I have been serving my king and country, if not brilliantly, yet faithfully, I have been acting in open disobedience to the plain and positive commands of another and a superior Master.'

The process by which his mind was conducted to the conclusion he finally adopted concerning the unlawfulness of war, is more particularly described in the following extract.

'When the first impressions were formed in my mind concerning the unlawfulness of Christians entering into or remaining in the military profession, I cannot exactly recollect. To my shame I may, I believe, say that I never thought seriously on the subject, till within the last four years. Whenever I heard feelings of disapprobation expressed concerning war, I was led to regard them, as Bishop Horsly did, as a species of puritanical cant; so fully was I satisfied that war, and consequently my profession, was perfectly consonant with the precepts of Christianity. About the time I have mentioned, owing to circumstances which I need not state, I began to entertain doubts on this subject. These doubts gradually gained strength; and early in the year 1822, I came to the resolution to investigate the subject more closely than I had hitherto done; and if, after such investigation, it should appear to me that my profession was irreconcilable with the precepts of Christ, I determined to resign my naval rank and half-pay, although I placed a high value upon the former, and the latter forms a large portion of a very limited income; and I was thereby subjecting myself, and not myself alone, to a very considerable change in my mode of living, and this at an advanced period of life, when its comforts and conveniences are most wanted.

'To take a step so highly important to me in many points of view, but particularly in a religious one, upon the first impression of my mind, would have been highly improper; for even the best informed persons frequently change their opinions, and see the same transaction in different points of view at different periods of time. From the very novel nature of the act I contemplated, I thought it possible that this might happen to myself; and that in my ardour to do what I deemed an act of religious duty, I might hastily take a step of which I might hereafter see just cause to repent, and when repentance could not avail me. I was also aware, that what I proposed doing, being so much at variance with established custom, might be attributed to vanity or an affectation of singularity—motives by which, as far as I know myself, I have never been greatly influenced. Added to these considerations, I felt much difficulty as to the manner in which I should withdraw myself from my profession. It appeared to me

(though it may savour of vanity thus to express myself,) that the measure I contemplated was one of very great importance both in a political and religious point of view.

'Under these perplexing circumstances, I came to the resolution to retain my half-pay three years longer, should my life be so long spared, and to dedicate that time to serious inquiry on a subject constantly pressing upon my mind. This delay I considered as likely to cure me of any false notions that either ignorance, fanaticism, or vanity might generate. It has pleased the divine Disposer of events to grant me these years; and I hope they have not been passed unprofitably. After every inquiry and consideration on one of the most important subjects that can occupy the human mind, as far as my abilities and opportunities have enabled me, and after frequent and earnest prayer to that Being who alone has power over the minds of men, that I might do nothing dishonourable to Christianity nor injurious to society, I have seen no reason to regret the resolution I then formed. Some may blame me, and with seeming justice, for taking so long a time for consideration, on what I now speak of as so very clear a point. I do not however regret this delay, as it has effectually convinced me that I have acted not only from pure motives, but also on correct principles; and I feel the fullest confidence that I shall never repent of the step that conscience has dictated.' pp. 18, 20.

These motives and feelings are highly honorable. We applaud that lofty spirit and firmness, which is capable of making important sacrifices of interest, ease, and temporary popularity, to a sense of duty. Such examples ought to be recorded for the benefit of humanity. They are full of valuable instruction.

The following extract relates to the same subject as the foregoing.

'To one friend only has my intention been known from the first; and I have the happiness to know that this friend (who will be a fellow-sufferer from the act) most cordially approves what I have done. Nor have I, till very near the time of sending these pages to the press, read any of the valuable publications of Peace Societies in this and other countries. The recent perusal of some of their works has afforded me the most heartfelt satisfaction, together with the pleasure of knowing, that though these pages may excite feelings of pity and contempt in many, yet that they are in accordance with the opinions of numbers of pious Christians of distinguished rank and literary attainments in different parts of the world. Believing that the publications of the Peace Societies have not only a tendency to annihilate war, but

also to promote religion, and with it obedience to sovereigns, I sincerely wish they may be more extensively read than they have hitherto been. p. 23.

Capt. Thrush had, it appears, sometime previously to the surrender of his commission, retired from actual service on half pay.

'This pay, I have been led to believe, is not only considered as a reward for past services, but also as a retaining fee for future exertions. Being unwilling to comply with the terms, I feel that I am not entitled to the fee; and that I ought not to receive it. Did I, on the other hand, regard my half pay as exclusively a reward for past services; having earned it by what I now consider as a transgression of Christian duty, or as a desertion of my allegiance to God, it appears to me, in receiving it, that I virtually renew, or continue, my disobedience.' p. 10.

In thus relinquishing, on the approach of age, the emoluments to which his past services entitled him, emoluments which his limited fortune rendered by no means a matter of indifference, Capt. Thrush has given proof of sincerity and a strong regard to duty, which must command the respect of those who do not assent to the views he has been led to adopt.

Capt. Thrush has appropriated several pages of his letter to observations on the incompatibility of war, with the general strain of the language of the Bible.

'The prophecies of the Old Testament, when taken in connexion with the precepts of the Gospel, appear decisive against the practice of war, under the Christian dispensation. To this evidence I appeal with the more satisfaction, as it affords, at the same time, the pleasing and sure testimony, that the degrading and sanguinary scenes of past and present times are not to endure, but, on the contrary, that they will be succeeded by ages of permanent peace and happiness.' p. 11.

He quotes some prophecies at length, (Isaiah ii, 2—4, and xi, 1. 5—9,) to the fulfilment of which he looks forward as to a time of universal peace, when *men shall beat their swords into ploughshares, and their spears into pruning hooks.* He afterwards enumerates several precepts of Christianity inculcating forbearance, meekness, compassion, forgiveness and the kindred virtues, and adds;

'What a strange anomaly would be exhibited, were these truly noble and characteristic precepts of the Christian religion placed at the head of every naval or military officer's commission.

and at the head of every warlike order issued from the Admiralty or War Office, or at the head of every regimental orderly-book! No incongruity could appear greater than such a mixture of war and Gospel; no impossibility more evident than the impossibility of obedience in both cases; no truth more clear than that war and Christianity are utterly irreconcilable. When the Christian and military duties are thus contrasted, the discrepance is so glaring, that it has rather the appearance of burlesque than of sober truth. But surely this striking contrariety affords no mean argument, that the duties of a Christian and a warrior can never be faithfully discharged by the same individual.' p. 16.

The general strain of sentiment breathed from this letter, is of a manly and Christian character, equally honourable to the understanding and heart of the author.

Art. XVII.—*Sermons, selected from the Papers of the late* Rev. Henry Turner, *and published at the Request of the younger Members of the Church of Unitarian Christians in the High Pavement, Nottingham. To which are added, a few occasional Addresses.* Newcastle. 1822. 8vo. pp. 368. [Second Edition, 1825.]

We have learned that a second edition of this volume has been published within the last year; a circumstance which marks the esteem in which it is regarded by our brethren abroad, and which the work itself well deserves. These are the sermons of a young man of worth and promise, who died at the age of thirty, after having been four years settled at Bradford, and five years at Nottingham. A short account is given in the preface of his labours in these places, which prove him to have been an industrious and useful minister—making himself a pastor as well as a preacher, and so gaining the attachment and confidence of his flock. His attention appears to have been given in an exemplary degree to the young. At Nottingham he was indefatigable in his supervision of the parish school, and he so thoroughly reformed, that he is said to have 'recreated,' the Sunday Schools in that place. He instituted a weekly meeting among the young men of the place 'for the discussion of moral and religious subjects, which was carried on with great satisfaction.' He encouraged also, in connexion with his

colleague, a devotional meeting on Sunday evening, 'in the girls' school room, and often himself addressed it. These meetings, it is remarked, 'being chiefly attended by young persons, not yet settled in families, were found productive of much benefit. It may be doubted, however,' adds the writer, 'whether those who are become heads of families, can be better employed on the evenings of the Lord's day, than in making their own homes agreeable and profitable, while they train up their children, and also, as far as circumstances permit, their other dependants, in the principles of virtue and true religion.'

The interest which their young minister evinced in their welfare by these and other means, produced corresponding effects. The attendants of both the weekly meetings have published affectionate testimonies to his zeal and piety, his talents and kindness, and valuable labours, and the younger members of the society solicited the publication of this volume of his Sermons, by a letter addressed to his widow in the following terms.

'*To Mrs Henry Turner.*

'Dear Madam,—The younger members of the High Pavement congregation, strongly desirous of shewing some mark of respect and affection, which they have always entertained for their departed friend, had raised a subscription among themselves for the purpose of erecting in the Chapel, a Tablet to his memory; but, upon reflection, they thought that no tablet would perpetuate his memory so delightfully, and so usefully, as his own Sermons. Will you consent to their earnest wish, that the sum they have collected may be applied towards defraying the publication of a selection of them; that thus his excellent and pious exhortations may still continue to be their guide, as his pure and holy life will always be held up before them as their example?

Signed on behalf of Mr Henry Turner's
numerous young friends,
W. Needham.'

No writings can make their appearance in print under greater disadvantages than posthumous sermons. They are necessarily hasty and unfinished compositions—hurried upon paper, one every week and perhaps more. The preacher leaves to be inferred from his emphasis and tone, those shades of meaning and nicities of expression, which the deliberate author would convey by carefully selected language. Great allowances are,

therefore, always necessary to be made by the critical reader. To him who remembers the preacher and associates with his image, and voice, and character, the pages which he reads, they may have as great a charm as any more perfect memorial. To him who reads solely for his own personal improvement in virtue and religion, they may be as edifying as more finished compositions. But the stranger and the critic, who look upon them with cooler eye, will be dissatisfied with blemishes to which more partial or more devout readers are insensible. It is therefore, no small praise to the sermons before us, that they evince a justness of thought and expression, which renders unnecessary any apology from the reasons we have mentioned. The merest critic will find nothing to offend, while the serious Christian will approve, be pleased, and be instructed.

The sermons are twenty two in number, upon topics for the most part altogether practical, and deeply imbued with the serious, devout, affectionate spirit, which ought to characterise the exhortations of the pulpit. There is nothing like efforts at fine writing, or high eloquence; no bursts of passion, no awakening vehemence, no tawdry sentimentality, no rant, cant, bombast, or affectation; but all is quiet common sense, 'the words of soberness and truth.' Mr Turner seems to have thought it the business of a sermon to do good, and not to display its author; and therefore he uses great plainness as well as propriety of speech, and having said what he had to say, has left it to make its impression, without seeking to gain applause to himself by the skill and elegance with which he has arrayed it. The general tone is that of a pious, affectionate, serious, friend, bent upon doing good; and as such it pleases us. It shows that the writer is in earnest; and we would much prefer quiet earnestness at Nottingham, to vociferous declamation at Hatton Garden.

The first discourse, which is on *Religious Conversation*, offers some extracts which present very fair specimens of the general tone of the volume.

'For how seldom, if we consider what passes in society, does religion find a place amongst the topics of conversation! How cautiously, if we reflect on the variety of occasions when it might naturally present itself, does it seem to be avoided! and when it chances to obtrude itself, how quickly is it dismissed in favour of any ordinary subject! Now, if we judged of the gene-

ral turn and purpose of the mind, from the customary complexion of the discourse, how unfavourable a conclusion would hence be suggested! When we have been much in a person's company, and have never heard him say a word on poetry, or philosophy, or mechanics, we naturally conclude that he has no interest in such subjects; but should we be correct if, following the same rule, we judged that religion occupied as small a share of the thoughts, as it ordinarily does of the conversation? I trust not; I trust, that this holy, elevating subject engages the silent meditation of many a mind, that never betrays it to any but the closest observer; and that many a passing conviction is quietly, but firmly, established, to be the permanent, though unseen, motive of conduct. But why is this? Why should men seem, by a studied reserve, to disown the sentiments which they esteem and cherish as of the utmost importance to their welfare? Were it only the notoriously wicked that denied to religion a place amongst the ordinary concerns of life, it would be no wonder. But do we not find in the number the cultivated, the well informed, the refined, persons who are lifted far above the baseness of mere sensual propensities, and have a good discernment of what is truly noble, and worthy to occupy the soul of man; nay, do we not find amongst the number many, whom it would be the height of uncharitableness to accuse of irreligion? Indeed it is so general, that it may be considered as a remarkable feature of our national manners; and considered as in some degree characteristic of the age we live in. pp. 3, 4.

'To be silent on the things that relate to salvation and immortality, when there are so many ignorant, sinful, despairing, faithless men around you, is, as if you were in a ship, which had long sailed in unknown regions of the sea, and which, after having been tossed about by storms, driven from its course by winds, rocked by swelling waves, and shattered by continued tempests, at length approached its haven, and you, being on the mast, saw the fair summits of a green and fertile land, and forbore to tell your discovery, to cheer the feeble heartsick mariners below. Yea, though you could but give the heavenly message in faultering accents,—though, in your diffidence, you should apprehend that much of its dignity and persuasive eloquence would be lost, when you undertake the mighty theme, (and even the devout Moses entertained such thoughts,)—yet, when you reflect on the wickedness and ignorance that is in the world, you will feel that "necessity is laid upon you," to proclaim the glad tidings brought by Jesus Christ. You that are "called out of darkness into the marvellous light" of God, will ye remain unmoved? Will ye acknowledge none of the sublime emotions which the dis-

covery of the regions of immortality awaken? Will ye own none of the fears which agitate you, in behalf of the multitudes of thoughtless sinners, whom you see around you? Will ye not give utterance to one expression of pitying remonstrance, when you see them on the very verge of a state of awful retribution?' p. 14.

The next sermon, on *the Love of God*, is introduced with a passage of more than the author's ordinary elevation and beauty, which we pass by for the sake of quoting from the plain and direct discourse on *Reasons for not being ashamed of the Gospel.*

'My friends, I tremble for you, if your love of truth and value for the hopes and privileges of religion cannot support you in the presence of men, who deserve only your pity and forgiveness.

'Do you, on such an occasion, retire within yourselves, and feel terrified lest some unguarded word should have betrayed the unfortunate fact, that you are a Christian? A most melancholy weakness, to which, however, the young and inexperienced are but too liable; and which has gained more proselytes to the cause of infidelity, than could easily be imagined. How many men have there been possessed of so little fortitude, that, when exposed to the taunt of the unbeliever, they have been eager to make their timely escape by a quick adoption of the opinions of him, whom they so unworthily dread. Or, if not moved to this act of desperation, how anxiously do they decline the contest, as one in which they have no concern; and refer it to professional men, whose business it is to defend their religion. Professional men! What, do we live in a Protestant country, and have we yet to learn that Christianity is every one's profession; that no man can be a Christian by proxy; and that none will be asked, in the great day of account, what his priest, or his minister believed, but what he himself believed; and still more, how his behaviour corresponded with his belief? It is, without doubt, the duty of *every* man to be able to give a reason for the faith which is in him. Christianity is so deep a subject of investigation, and so widely connected with the most important truths, that it would be presumptuous in any one to suppose himself safe, in resting his decision on the sole strength of his individual arguments in its favour; yet it possesses such a perfect character of truth and genuineness, that it would say little for the care and assiduity, with which any one professing himself a Christian had studied it; if he could not feel a perfect and rational confidence in its Divine authority. In truth, the unbeliever is not, in general, a person to be feared by any sincere Christian, who has sought for religious knowledge, where alone it can be found in native purity; for

even, if he has not read the satisfactory confutations, which have repeatedly been afforded of a few captious objections, still these will not induce him to disregard that body of truth contained in the narration, preaching, and doctrines of the Scriptures, which speaks home to his heart, and is acknowledged by every generous principle of his nature. pp. 161—163.

From the discourse on the *Duty and Efficacy of Prayer*, we make our next extract, not only as a specimen of the work, but as containing a thought, which deserves to be carefully pondered and applied.

'I know it has been said, that the important practical tendency of the exercise of prayer will, of itself, operate as a sufficient motive for engaging in it. Our prayers, it is said, for support under affliction, or of virtue in temptation, though they do not induce God to bestow more of His supporting grace, than by His inherent goodness He is ever disposed to bestow, have a most beneficial effect upon our own temper, and serve to impress upon us a sense of our constant dependence upon the Almighty, for everything which makes our lives happy. In like manner, our intercessions in behalf of our fellow creatures, though they cannot have any direct influence in promoting their welfare, produce, indirectly, the most important results, by engaging us, in a solemn and impressive manner, to the performance of charitable and benevolent duties. But I think I may safely appeal to the good sense and experience of every religious person, whether these are the reasons which have ever led, or ever would lead, to that spontaneous and sincere devotion, from which alone these good effects would flow? Nay, whether they would even consider it as justifiable to use the forms of devotion, under such impressions? Could the form of petition be used with propriety by those, who do not believe that the Divine Being regards the prayers of men? Might it not appear even impious, to address the Almighty in language, which we considered as expressing false and unfounded notions? For surely no apparent advantages can justify us, in acting upon fictitious principles. And in religion especially, where everything should breathe simplicity and godly sincerity, it cannot be warrantable to act comformably with ideas, which we believe to be erroneous; to connect the venerable name of God with a supposed falsehood, merely because we imagine good effects will be produced on our own minds, by such a practice. But it is altogether a fallacy; no such prayer was ever presented; and the valuable tendency of the exercise must entirely cease, as soon as the worshipper believes, that nature and religion hold out to him no hope of obtaining a favourable answer to his sincerest prayer, under his greatest afflictions.' p. 310.

Some of the other important topics are, Trust in God, Neglect of Public Worship, Necessity of Repentance, Love to Christ, Uncharitable Judgment, the Proper Objects of a Christian's Pursuits, Means of securing the Love of Christ, and the New Year. These are followed by several addresses at the Communion, and an Office for Public Worship. The extracts which we have given render it unnecessary to add further remarks in commendation.

Intelligence.

Lord Liverpool on Bible Meetings.—The following speech was lately made by the Earl of Liverpool, at a Meeting of the Kingston Auxiliary Bible Society.

'Ladies and Gentlemen,—I cannot return thanks for the honour you have just done me, without troubling you with a few remarks. It is now ten years since I first attended a meeting of a Bible Society in another part of the country; and I can truly say, that the effects of the Society ever since that time, have confirmed me in the opinion I then formed, that it was calculated, in an eminent degree, to promote the interests of religion and virtue. The character peculiar to it is *universality*. It confines itself not to one country alone, but extends to every country in the four quarters of the globe, and to every region, however remote; and how could we go to foreign countries, and to people of different religious persuasions, how could we go to the Lutheran, to the Calvinist, to the Greek, or to the Roman Catholic, without first laying it down as our foundation at home, that we admit all our fellow Christians, of whatever description, as members of this Society; and that if there are any who refuse to accept the Scriptures from us, there are none to whom we refuse to give them?

'Standing upon this broad basis, we wish to look upon all Christians as brothers; and desire to regard all the nations of the earth as united in one common tie under the same God, and acting under the direction of the same general code of laws given by his sacred word. If I could imagine that this Institution, universal as it is, could in some degree have affected other benevolent institutions antecedently formed, but having more limited objects in view, I will freely own that the greatness of the object would not have suffered me to withdraw from it; but it is a sat-

isfaction to reflect, that the effects of it have been, what I should have anticipated they must have been, to increase the zeal, to augment the funds, and to improve the character of all; because the same principles on which this Society is formed may be applied in a degree to all others, and the motives which lead to subscribe to this, would lead to subscribe to others.

'We live in a time when great efforts are making towards the general education of all classes and all descriptions of men; and God forbid that any one should suppose that there is any branch of education whatever, from the acquisition of which, any class should be excluded, and from the knowledge of which some benefit might not be acquired; yet I cannot but look to *religious education* as the only sure foundation of all powerful knowledge. If the Bible is the *Book of Piety*, the Bible is not less the *Book of Wisdom;* and if there are any who have the knowledge of this Book, and scarcely any other knowledge, or what is called knowledge besides, they will learn from this Book to discharge every duty of life; they will learn principally and chiefly, their duty towards God; but they will also learn the duties of good subjects, good husbands, good parents, good children, and good neighbours; they will learn to stifle and to smother the tumult of passion in their breasts, and to rest contented in the condition of life in which it has pleased God to place them. But if there are any who possess all other knowledge, and are yet ignorant or neglectful of the Bible, they may become the disputers of this world; they may be knowing to some purposes, but they will find themselves involved in all those mazes of error in which the great men of antiquity were involved, who looked forward indistinctly and remotely to a revelation like that which the Christian dispensation has given to the world.

'The object of the Bible Society is to circulate the word of God among all nations. It has already circulated it in every quarter of the globe. The Scriptures have been provided in one hundred and forty languages, in fifty of which they had never existed before. It is our object to convey this blessing to every nation, however remote; but it is our object, and more especially our duty, to circulate them among our own fellow subjects; to bring up the rising generation in the knowledge of them, and to make them feel, without depreciating any human knowledge, that is from the knowledge of God, as conveyed in his word, that their happiness in this world, and their salvation in the world to come, must depend.'

A Controversy in the British and Foreign Bible Society has arisen upon the question, whether it be lawful or expedient to concur with other Societies in circulating the Apocryphal books, which

has raged rather angrily. It is urged that this practice is a direct violation of the original contract of the Society with its members; is at variance with the injunctions of the word of God itself; and not only tends to maintain and vindicate the superstitions of some of the continental churches, but to bring the word of God into contempt. If this opinion should prevail, it would essentially curtail the foreign operations of the Society, as most nations, it is asserted, would refuse the Bible if unaccompanied by these books. But there seems no sufficient reason for tearing the peace of that noble Institution by the violence and abuse in language which seems to be used in the discussion. It would not be very edifying to quote examples of that to which we allude; we will however, copy an amusing piece of rhetoric, whether from old Lightfoot, or from Mr Gorham we do not know. 'What do the Papists, then, when they put and chop in the Apocrypha for canonical Scripture *between Malachi and Matthew, Law and Gospel?* What do they but make a wall between the Seraphims, that they cannot hear each other cry? What do they but make a step between the Cherubims that they cannot touch each other's wing? What do they but make a ditch between these grounds that they cannot reach each other's coasts?'

Slave Trade.—The ship Minerva, of two hundred and seventy tons, had a passport from the Emperor of Brazil for six hundred and seventy five slaves, a little more than one third of a ton for each. A brig of three hundred and four tons had a license for seven hundred and sixty one slaves, and a schooner of one hundred and eight tons for two hundred and seventy slaves. Twenty five thousand slaves are annually shipped for Brazil alone. It appears from a secret correspondence of the slave dealers, that the commandants of certain places on the territories of the very powers, which have concluded treaties with England for putting down the slave trade, are '*devoted*' to that abominable cause, which their governments have formally forsworn.

Sierra Leone.—By the official returns in August, 1822, it appears that the population of Sierra Leone, consisted of 16,671 souls, of whom more than 11,000 were negroes, rescued by our cruisers from slavery. Perhaps so much happiness and unmingled good were never before produced by the employment of a naval force. Eleven thousand human beings had then been rescued from the horrors of the middle passage, (horrors be it remembered, which have been aggravated by the abolition of the slave-trade; such is the remorseless villany of those who still carry on that infamous traffic,) though the mortality among them, when

they are first landed, arising from their treatment on board the slave ships, has been dreadful. They are settled in villages under the superintendance of missionaries or schoolmasters, sent out from this country, *and of native teachers and assistants*, whom the settlement now begins to supply. The effect of this training has been such, that though, when the population of the colony was only four thousand, there had been *forty cases* on the calendar for trial; ten years after, when the population was sixteen thousand, there were only *six;* and not a *single case from any of the villages under the management of a missionary or schoolmaster.* It is affirmed that the authority of the word of God, in connexion with Christian discipline, supercedes among them almost all necessity for human laws. 'Most of those with whom I live,' says a missionary, (whose life has since been sacrificed in this good cause,) 'I have seen brought from the holds of slave-ships. I have seen them rise from the chains of the slave dealers, to become industrious men and women, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceful neighbours. Considering these things, I have always thought myself among the happiest of men, in serving, in this way, our Lord Jesus Christ.'

Theological School.—The directors of the Theological School at Cambridge, have provided for the establishment of Scholarships in that Institution, and published the following resolutions.

1. Any person who may give a sum not less than two thousand five hundred dollars, for the support of a student in the Institution, shall be considered as founding a Scholarship, and may nominate to the Directors from time to time, as vacancies shall occur, a person to whose support the income of said Scholarship shall be appropriated. The Scholarship in all cases shall bear the name of the founder, or such other name as he may direct. And in case any parish or association of persons shall found a Scholarship, said parish or association of persons may, in like manner, give a name to said Scholarship, and nominate a person to be supported on the foundation.

2. Any person or association of persons, who may subscribe and pay annually not less than one hundred and thirty dollars for the support of a student at the Theological Institution, may nominate to the Directors a person, to whose support said subscription shall be set apart.

If the income of any Scholarship, or the sum subscribed and paid annually, be more than sufficient for the support of a student in the Institution, the surplus shall be appropriated to the purchase of books, to be given as premiums to the most deserving students, at the discretion of the Directors.

At the annual meeting of the Society for the promotion of Theological Education, the Hon. Richard Sullivan was chosen President, (Mr Pickman having declined,) Rev. James Walker, Secretary, and Mr Samuel A. Elliot, Treasurer.

The friends of the Institution have readily and liberally subscribed toward the erection of the contemplated building, to the amount of about *sixteen thousand dollars.* Further subscriptions are yet to made, and it is hoped that they will not fail of the full sum required. About ten thousand dollars are still needed to complete the building, which is in a good state of forwardness, and will be open for the accommodation of students another season. The Trustees have appropriated two thousand dollars toward an immediate supply of books, and the erection of a Theological Library. The prospects of the Institution are at this moment flourishing, the call for its preachers increasing, and nothing seems to be needed to insure its continued prosperity, under the blessing of heaven, but the devotion and liberality of its friends. May they feel it a duty to remember it in their prayers, and cherish its interests by every means in their power.

Evangelical Missionary Society.—The semi-annual meeting was held at Dorchester, third parish, on the 2d of November. A Sermon was delivered by the Rev. Mr Field of Weston, and a collection taken in aid of the funds. We publish a list of collections made during the last twelve months.

1824.		$	Cts.
Oct.	Hon. T. H. Blood, life subscription	10	00
"	Subscribers in Concord	12	00
"	Church in Concord, by Rev. Dr Ripley	15	00
"	Ladies Cent Society in Concord	6	12
Nov.	Rev. F. Parkman, a donation	50	00
"	Female Cent Society in Worcester, by Rev. Dr Bancroft	25	46
Dec.	First Congregational Society in Waltham by Rev. S. Ripley	35	00
1825			
Jan.	Rev. C. W. Upham of Salem, life Subscription	20	00
"	Balance of Subscriptions in Society in Federal Street for 1824	48	00
Feb.	Evangelical Treasury of 2nd Church in Boston	50	00
"	Princeton Auxiliary Evangelical Missionary Society by Rev. S. Clarke	15	00
April.	North Andover, by Rev. Bailey Loring	25	00
May.	By Rev. J. White, of Dedham, contribution	8	50
"	Contributed at the Annual Meeting	97	26
"	Ladies of the North Church in Salem	50	00

May.	Female Aux. E. M. S. of 1st Church in Salem	38 00
June.	Princeton Female Benevolent Society, by Rev. S. Clarke	16 34
Aug.	From the West Church in Boston, by Rev. Dr Lowell	94 00
Sept.	Ladies of 2d Church in Springfield, by Rev. Mr Peabody	30 00
"	Subscriptions for 1825 from the New South Church	90 20
"	Subscriptions for 1825 from the Church in Fed. Street	122 00
Oct.	Evangelical Treasury of Second Church, Boston	100 00
Nov.	Collection at Semi-Annual Meeting	56 12
"	General Subscriptions	28 33

List of New Publications.

A Sermon on the Introduction to the Gospel of St John. By Samuel Gilman. Published by the Charleston Unitarian Tract Society. pp. 16.

This discourse consists of a very clear statement of several of the modes in which this passage has been interpreted, and a defence of that interpretation, which the writer adopts. This is followed by inferences and practical application, which are drawn up with great point and vivacity, and in a most admirable spirit of seriousness and charity. The temper and tone of the whole are deserving all praise. If Unitarians would always write so, they would bring back the days of Tillotson's eulogium upon them.

A Discourse delivered before the Society for the Promotion of Christian Education in Harvard University, at its annual Meeting in the Church in Federal Street, Boston, on the Evening of the 28th August, 1825. By John Brazer, Pastor of the North Church in Salem.

This is a plain, manly, convincing exhibition of the duty of Christians to disseminate what they believe to be the truths of the Gospel. It ought to be read and pondered. The perusal would gratify as well as instruct. The passage in which the Theological School at Cambridge is alluded to, presents its character and claims in a light in which we wish all might see and reflect upon it.

'This institution has a peculiar and distinctive claim upon our encouragement, which, as it seems to me, has not received the attention it deserves. It is an institution where not only the mind is to be aided by faithful and enlightened instruction, but it is one where the mind both of teacher and pupil is left free to follow out its own conclusions, untrammelled by any creeds of men's device. I would make no unfriendly allusion to those schools which are fenced round with these restrictions; for they have doubtless been resorted to as necessary aids in the preservation and advancement of what was believed to be the truth. But having a totally different opinion of these restrictions upon conscience,—believing that they proceed from a principle utterly erroneous in itself, and that they are unhappy in

their effects, we may rejoice in claiming for the institution, whose interests we advocate, a freedom from them. We ask not, then, your patronage for it because certain tenets of faith are inculcated therein, however much we may value these tenets. But we ask it because the mind is there left free to seek the truth in the full exercise of that ability, which God had vouchsafed to it, and in the only method in which it ever was made known, or ever will be made known, or ever can be made known,—namely, by unrestricted inquiry. My friends, it is time to feel as we ought the claims of an institution like this. The spirit of the age requires such a one,—our free civil institutions, and those habits and manners which have been formed upon them, require such a one,—the moral and religious condition of our community requires such a one,—the *mind* of the country requires such a one,—above all, the interests of the Gospel of Jesus Christ require such a one. We value the privilege of free thought in everything else—let us awake to its unspeakable importance in the concerns of religion.'

An Appeal to Liberal Christians for the Cause of Christianity in India. By a Member of the Society for obtaining Information respecting the State of Religion in India. Boston. Office of the Christian Register. 8vo. pp. 63.

This is a publication which has evidently grown out of the interesting situation of things in Calcutta, since the conversion of Mr Adam and the writings of Rammohun Roy. It is the work of one who obviously has felt much and inquired far; and has brought together from various sources, within the compass of these few pages, much information respecting the condition of India and the past labours of Christians there, which has not before been made so easily accessible. It consists of three parts; 1. A statement of the number and expenses of the Missionary Stations. 2. A View of the moral and religious state of the Hindoos. 3. Considerations to encourage liberal Christians to unite in a mission to India. We hope that it will be read by those to whom it is addressed; if it be, it cannot fail to impress them both from the interest of the facts, and from the fervent spirit which breathes from every page. The point to which the writer would bring them, may be read in the following sentence.

'With Christians, who ask for facts to encourage them to exertion in this work, we here leave our appeal. There is, indeed, no ground for doubt, whether, by the means which are now in operation for that end, Christianity will ultimately be established in India. The only questions, Christian reader, which concern you on this subject, are, is it desirable, or is it not, that more just and rational views of our religion, than Calvinism has to offer, should be presented to the Hindoos?—And will you aid in the support of a mission to that country, upon enlarged and liberal principles, from which we may hope for the more speedy establishment, and the wider extension there of the uncorrupted truth, as it is in Jesus?'

Biblical Repertory. A Collection of Tracts in Biblical Literature. By Charles Hodge. Vol. I. No. 4. Princeton, N. J. D. A. Borrenstein.

This completes the first volume of a work, which has proved to be far less valuable than it might have been or ought to be. We hope for more important matter in future. We trust, also, that greater pains will be taken in the correction of the press, which is unpardonably negligent in the present number. We find within the compass of a few pages such errors as the following: *principle* for *principal*, twice; *ioformed* for *informed*; *indicate* for *indicates*; *Sammuel* for *Sammael*; and many others. A book so handsomely printed should be correctly printed.

The Christian Doctrine, as interpreted by Unitarians, and their Duty. A Sermon at the Installation of the Rev. Winthrop Bailey to the pastoral Care of the Third Congregational Society in Greenfield, Mass. Oct. 12, 1825. By N. Thayer, D. D. of Lancaster. Greenfield.

The Minister presenting his people to Christ. A Sermon at the Ordination of Rev. W. C. Fowler, as Pastor over the First Congregational Church and Society in Greenfield, Mass. By Eleazer T. Fitch. New Haven.

Advices and Meditations of the late Wm. Haslet, Esq. consisting of an Address to the Clergy and Christians of all Denominations, with some discriminating Marks of Grace, &c. with a Biographical Sketch of the Author. Charleston, S. C.

The Precepts of Jesus, the Guide to Peace and Happiness. By Rammohun Roy, of Calcutta. New York.

The Works of the Rev. Richard Cecil, M. A. late Rector of Bisley, &c.; with a Memoir of his Life. Arranged and Revised, with a View of the Author's Character. By Josiah Pratt, B. D. F. A. S. 3 vols. 12mo. Boston. Crocker & Brewster.

A Greek and English Lexicon of the New Testament, from the 'Clavis Philologica' of Christ. Abr. Wahl, late Senior Pastor of Schneeberg, now Superintendant of Oschaz, Saxony. By Edward Robinson, A. M. Assistant Instructer in the Department of Sacred Literature in the Theological Seminary at Andover. 8vo. pp. 852. Andover. Flagg and Gould.

The Old Fashioned Farmer's Motive for leaving the Church of England, and embracing the Roman Catholic Faith, and his Reasons for adhering to the Same; together with an Explanation of some particular Points, misrepresented by those of a different persuasion. With an Appendix by Way of Antidote, against all upstart new Faiths, concluded with asking thirty plain Questions. Price 50 cents. Washington. D. C.

A Discourse, addressed to the New Hampshire Auxiliary Colonization Society, at their first annual Meeting, Concord, June 2, 1825. By Daniel Dana, D. D. Minister of the Gospel in Londonderry. Published by Request of the Society. Concord. 8vo. pp. 24.

An Address, delivered at the Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, held in Christ's Church, New York, on the twenty ninth day of July, 1825.. By James Kemp, D. D. Bishop of the Protestant Episcopal Church in Maryland. Published at the Request of the Trustees. New York. T. & J. Swords. 8vo.

Christian Sympathy, a Sermon preached to the Congregation of English Protestants, in the City of Rome, Italy, on Easter

Sunday, 3d April, 1825. By Bishop Hobart. Philadelphia. Price 19 cents. 8vo.

Four Sermons on the Atonement. By Nathan S. S. Beman, Pastor of the Presbyterian Church in Troy, New York.

Reply to the Review of Dr Beecher's Sermon delivered at Worcester, Mass. which appeared in the Christian Examiner for January, 1824. By the Author of the Sermon. Price 25 cents. Boston.

A Sermon, delivered in Newburyport. By the late Rev. Christopher Bridge Marsh, formerly Pastor of the North Congregational Church in this town. Second Edition. Newburyport. 8vo. pp. 20.

A Funeral Sermon on the Death of the Rev. John Summerfield, preached in Light Street Church, June 26th, 1825. By the Rev. Samuel Merwin, containing a brief Account of his Life. Last Illness, and Death. Baltimore. 8vo.

A View of the Human Heart. By Barbara Allan Simon, Author of the 'Evangelical Review of Modern Genius.' Intended for the Instruction of Youth in the Fundamental Doctrines of Christianity, &c. Illustrated by numerous copperplate Engravings. New York.

The Faith once delivered to the Saints. Published by the American Unitarian Association. pp. 24. 12mo.

A Sermon on the Communion. By William Ware, Minister of the First Congregational Church in New York.

FOREIGN PUBLICATIONS.

Discourses on our Lord's Sermon on the Mount. By the late Edmund Butcher. 12mo. 326.

Hymns, by John Bowring.

The New Testament arranged in Chronological and Historical Order, in such Manner that the Gospels, the Epistles and the Acts may be read as one connected History. By George Townsend, M. A. of Trinity College, Cambridge. 2 vols. 8vo.

A Tale of Paraguay. A Poem in the Spencerian Stanza. By Robert Southey.

Dr Wardlaw has in Press, two Discourses occasioned by Mr Brougham's Inaugural Address on being Installed Lord Rector of the University of Glasgow; in which he Combats the Assertion that Man has no more Control over his own Belief, than he has to Change the Hue of his Skin.

The delay in the publication of the present number, has been entirely owing to new arrangements in the Printing Office. The next may be punctually expected.

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Miscellany.

ON THE CONNECTION BETWEEN LIBERAL INQUIRY IN RELIGION AND SERIOUS PIETY.

We live in an age distinguished by liberal, and, as many think, by rash and hazardous speculation. But, however well or ill-founded these latter apprehensions may be, investigation is certainly more liberal, more free and extensive now, than it ever was. In all the departments of practical knowledge, especially, there is found *a class of inquirers*—whose numbers have, in this age, swelled beyond all former example—and whose pursuits and whose progress, in fact, do constitute the most interesting feature of the age. In former centuries, the mass of men have been content to be taught what they were to think on all the subjects of political and religious speculation. But they are content no longer. Inquisitive minds have appeared, not thinly scattered up and down in the world, but they have appeared in multitudes, in every sphere of life, through every country of the civilized world. And religion, of course, though occupying perhaps much fewer minds, than the subject of political rights and welfare, yet involving as it does the most interesting relations of man to every thing above him, around him, and in his future prospect. Religion, of course, has offered itself as a subject, to the thoughts of the sober, the intelligent, and reflecting.

They have not been satisfied with the instructions, which past generations have transmitted to them. They have learned to distrust their early impressions. They have found —what is undoubtedly true,—that the business of improvement in religion, as well as in all knowledge, in all truth indeed, consists very much in correcting and extending the crude ideas of childhood. 'The heart of him that hath understanding seeketh knowledge.' He who has advanced at all in the correction and enlargement of his opinions, is earnestly desirous of making a further progress. He has an impulse, strong as curiosity, strong as the love of truth, as the desire of excellence, that bears him forward.

There are many important and interesting views to be taken of this progress; but there is one, which as I believe presses with peculiar weight on the general mind, and which, therefore, more particularly deserves attention. There is, then, a popular impression, *that the progress of religious opinion which has developed itself is naturally attended with growing indifference and levity on the subject of religion;* that the more comprehensive the mind becomes in its knowledge of this subject—the more refined, and discriminating and liberal,—the less serious will it be in feeling, and the less strict in conscience. Thus, you will find that a man's earnestness and solemnity of religious feeling are commonly rated by the number of points of his belief. And he who has given up many of the articles of the popular creed—who has gone, to use a common expression, 'as far as any,' is mournfully alluded to, as a man, of course, far gone from the principles of a deep and fervent piety. Nay, there are not wanting men of improved minds, with an air of oracular admonition, to say, 'it is dangerous to know too much—it is best for him who would keep his zeal not to let go his prejudices —if a man would be an earnest preacher, his wisdom is, to enter as little as may be into an examination of popular impressions—as little as may be, into criticism and acute moral speculation.' We will readily concede to those who use this language, that 'a *little* learning is a dangerous thing,' but we must nevertheless maintain the compatibility, the congruity, nay, the natural, if not the necessary, connection of the most liberal and extensive investigations with the most profound seriousness.

It is perhaps difficult on this subject to use language that shall leave the right impression. Let me, then, attempt to speak with some discrimination.

There are respects undoubtedly in which a man may go too far. It is by no means to be presumed, that every progress of opinion is a right or safe progress. And it is certain, that he who is advancing, or imagines that he is advancing, in knowledge, and yet is growing cooler in piety and looser in principle, is making any thing but a real and right progress. It is not so much to be said, that he is going too far, as that he should not go at all, in that way.

Let it not be supposed, then, that we should designate as the liberal inquirer, a man of superficial reflections and hasty conclusions, a man who is disturbing himself and every body else with his newly acquired opinions, a man impatient alike of research and of contradiction, a man, in fine, who thinks proudly of himself and contemptuously of others,—'who is confident that *he himself* is a guide of the blind, an instructer of the foolish, a teacher of babes, and who [after all] has the *form* only of knowledge and of the truth.' Neither do I mean by the liberal man, one who has taken liberal christianity under his patronage, who can talk about it and declaim for it, and denounce all other systems, and do every thing, indeed, for the religion he professes to value, but to live for it. Nor yet, shall he have the praise of being a liberal christian, whose religion consists in telling what a fine sermon is, or in settling the claims of all the preachers in the country,—no; though he have all pretension and all taste even, and understand all the mysteries of these things, and though he have all conversation, and all worldly zeal, yet shall all these claims to liberality be pronounced to be nothing. No; these things—levity of feeling and laxity of principle, pride and pretension, and love of novelties and innovations, and extravagance that is put on to make men stare—these things are but the froth and scum, that lie upon the surface of the agitated water. And yet, these things, in the great movement of opinion,—these things, that are borne on the wave of popular improvement,—these superficial indications, attract the principal attention of those who know nothing about the deep and mighty swellings of the ocean beneath. I doubt indeed,—I shall be expected of course to speak with

exceptions—but I doubt, whether the ostensible leaders in the great progress of religious opinion—I more than doubt whether Luther and Calvin,—or, to come to leaders of later date, whether Whitefield and Priestley, or whether Hopkins and Bellamy of our own country, have furnished the truest examples of religious inquiry and advancement. Not that I would speak to the prejudice of the great and acknowledged merits of these men,—of such men as Luther and Priestley especially—I speak only of the unavoidable results of human infirmity. A man's mind and heart are both exposed by his being a champion in any cause. He is liable to personal prejudice and blinding passion. He is liable to be, instead of a calm examiner of all systems, a zealous votary of one—to be a disputant rather than an inquirer, a mere controversialist, rather than a liberal philosopher and christian. The notoriety of a leader therefore, to my mind, would throw some doubt on his speculations—it would, in fact, render him less fit to be a leader. I would not place so implicit reliance on his opinions for that very reason. We hear less of Melancthon and Erasmus—we hear less of Locke and Lardner, and in our own country, we hear less of Dwight as a leader,—yet who of us would not rather take these for our examples and guides?—I mean, then, by the truly liberal inquirer a man like these,—one who may not, perhaps, make the greatest noise,—who may not have the greatest notoriety, who may not bring forward the greatest number of novel and startling propositions, who may not, perchance, talk the most, and the most loudly, but who thinks the most, and the most deeply. I mean one who is thoroughly modest and humble, who sees too many of the relations of things, and sees them too clearly, to be precipitate or unreasonably confident in his judgments; who has bound his heart unto truth and goodness, and seeks for them as for his treasure, and in this search looks continually to the Fountain of light and purity. *This is the liberal man:* and the question is, whether he ought to be stopped or checked in his investigations by admonitions of danger, whether he has reason, above all other men, to fear for himself, whether his inquiries are to be considered as having a natural tendency to quench the flame of his piety?—This question, too, is a practical one. For there are many persons in all our societies, who have a vague but very sen-

sitive fear lest they, or their friends, or the christian community, should go farther than they have gone, or farther than is safe in their investigations. They wish that men would stop where they are; and they wish this without any clear understanding of the matter, without distinctly perceiving any danger, but they wish it merely because they fear that there is *some* danger.

Now it may be useful to point out to such persons, the safety, the superior safety in fact, of true, sober, thorough inquiry; and in doing so, to point out the wide distinction between such inquiry, and that which is false, superficial, rash, and dangerous.

I. There is, then, in the first place, a natural connection between true enlargement of mind, and a deep sense of the value and importance of religion.

It is true, indeed—for we must make this further qualification—that in the progress of this enlargement, a man's creed may be reduced to narrower limits, to fewer articles. Many things, which, in a cruder state of opinion, had seemed of great moment, may have lost their consequence; matters of mere form and ceremony may have become matters of comparative indifference. The mind, as it advances, flings off many of its earlier views of religion, as in the progress of good sense and of knowledge in general, it flings off its crude ideas of life, of nature, and the matters of science. When it comes to the state of intellectual manhood, it puts away many childish things. In short, the mind, in its progress, is attached to fewer, more simple, and spiritual ideas of religion; but it is more strongly attached to them, than it ever was or could be to the prejudices of education, to the precepts of human authority, and the impositions of superstitious fear. It is bound to its self-acquired views, by reflection, by investigation, and by that deeper sense of their value which it belongs to an improved mind to cherish. And this brings me back to the remark with which I set out. There is a natural connection between great advancement of thought, and great seriousness of disposition. Indeed, all exalted efforts of mind are, from the very nature of the mind, serious; not religiously, perhaps, but constitutionally serious. Sobriety is the natural attendant of earnest inquiry, let the subject be what it will; and levity as naturally flies from it. And all *culture* of the

mind, though it may not *lead* to religious sobriety, is obviously favorable to it. But especially when religion is the *object* of thought and study, when the mind, anxious to know more and more of its great truths and realities, is pressing forward in an earnest and faithful search—how can it fail to gain deeper and deeper impressions of the great subject on which it is employed?

I shall not be expected, of course, to contend against the antiquated dogma, that ignorance is the mother of devotion. But I say, on the other hand, that knowledge is the quickener of devotion; and its only legitimate quickener. When a man has arrived to a certain point in religion, there is nothing that can carry him further but knowledge,—but an increased knowledge of God, and more enlarged ideas of duty and devotion and all excellence. And thus it should be. Mind is the proper sphere of religion, its element, its province—the glory of religion within, and the wall of fire around about. There is nothing high and glorious in our intellectual nature but it has a natural affinity with that religion, whose object is God, and whose range eternity. There never was a mind enough advanced to feel the wants of an intellectual nature, that did not most deeply and seriously crave—if not religion specifically—yet something like religion—something to sustain, to soothe, to guide and satisfy the soul. And there never was a mind truly philosophical, that was not from its inherent necessities, and its intrinsic modesty—that was not prepared to receive with gratitude and docility, the guidance of infinite wisdom.

I am aware that it may be thought superfluous to urge these unquestionable truths; but I must take leave to say that they bear directly and decisively on the subject in hand. There is not that divorce of piety from true philosophy and true liberality of mind that is often alleged. It is *false* and *superficial* inquiry only, with which serious piety has no alliance. We take the wrong ground, altogether, I must think, in warning the liberal and independent inquirer, *especially*, of danger. It is against philosophy, to do so,—against Christianity,—against the true interest and dignity of the mind and of religion. It is turning our faces backward to the ages of ignorance and darkness. Let us then discriminate in this matter. Let us condemn as much as any can desire, the abuses of reason, but not its uses; any more than we would condemn

the use of food, because it is to many the instrument of excess, disorder and death. Let us say, to every man,—think, inquire, read if you have leisure,—but if you have not, at least think, reason, and look to the Source of all truth for guidance. Do not fear to inquire, to reason, to examine. God did not give the noblest part of our nature to be spell-bound with fear, or to be weighed down with the burdens of superstition. He did not give us a mind propense to inquiry, and to ceaseless activity, to be dormant and dead, through a bondage of man's imposing.

II. And for the safety of this advice, I urge in the next place, that the freest christian inquirer, to however narrow limits, consistent with christianity, his creed may be reduced, still believes enough to make him profoundly serious. He is in no want of topics fitted to produce this effect. On this point I shall not dwell, but to notice the singular zeal which men have discovered about minor topics, and their comparative indifference about the weightiest truths of religion. Thus, if a man believes only in a God, in a Saviour, in immortality, in the obligation of duty, and in future rewards and punishments, these things, it is thought, must have a very slight hold of him, compared with the influence to be exerted by the subdivisions and ramifications of this creed. It is wonderful to observe how deeply this impression has settled into the general mind. If a man believes not only in a God, but in a Trinity of persons in God—not only in a redeeming Saviour, but in a Saviour redeeming through an atonement (in the popular sense of this term)—not only in the soul and immortality, but in the native depravity of the soul, and its destination according to an eternal decree—these appendages of his creed are commonly thought to impose on him a peculiar and exclusive obligation to be a serious man, an earnest christian. But let any one have cast off these appendages of his creed, let him believe only in the simple and solemn verities of christianity, and if this is all he holds, he is considered by many to be as devoid of all motives to piety as a Pagan, or an Atheist! Wonderful infatuation! As if to the simple verities of the Gospel, concerning God, and Christ, and the soul, and heaven, and hell, it were possible to add any thing more solemn and momentous! Or, as if we should deny to a people who had the freest access to all the great and unquestionable

bounties of providence—who shared in the common light of the sun and the healthful breezes, and in all the produce and beauty of nature—as if, I say, we should deny to them all substantial good, because they did not dwell in houses of our construction, or have their fields laid out according to our fancy, or prescription, or agricultural creed.

III. To fortify the general doctrine, that profound and liberal inquiry is compatible, nay, is consonant with the deepest seriousness, I shall in the last place appeal to examples.

And here I undertake to say, that all the inquiry which has terminated in a laxity of moral principle, has either been shallow and superficial, or it has been taken up *on purpose* to find arguments for indulgence. A sincerely religious man, and, at the same time, not weak, fanatical nor fanciful in judgment, has never, through a course of laborious reflection and earnest prayer, arrived to conclusions injurious to his piety or morals.

Shall the infidels of France be cited against me, as proving the danger of prosecuting inquiry too far? But who will maintain that they were generally profound men; and much more that they were good men? Shall the present race of ultra-liberal theologians in Germany be brought forward as a warning example? Many and awful are the admonitions, I know, which are propounded to us from this quarter. Every tyro in Biblical criticism has learnt to point with oracular solemnity to Germany, and to put on a countenance of portentous significancy, as he gravely proceeds to confound all the liberal inquiry in the world with the liberal inquiry of that country. I give all due honour to the literature and learning of Germany: but I have been accustomed to think learning a different thing from wisdom, and literature no pledge for honesty, nor even for good sense. A spirit of extravagance has infected the literature and politics, as well as the religion of the learned in Germany; and this general character might be urged against the liberal politician, or the liberal student of this country, as well as against the liberal christian. Indeed, we know too little of Germany, too little of the process of mind that has been passed through there, to cite it with any accuracy as an example. Did the theologians of that country commence their investigations with a spirit of piety and humility, and have they prosecuted them, with not only an

acute, but with a sound mind? This we do not know; but have reason to suspect the contrary; and till we know this, their example is nothing to the purpose.*

Let us then come to a field of inquiry that we better understand; let us turn to English ground for our examples. And as pledges for the safety of profound and free inquiry, and of a great advance beyond the opinions of their day, it is enough to mention the names of Newton and Hartley, of Locke and Lardner, of Cappe and Cogan; men of the most exalted and unimpeachable virtue, of the most earnest and scrupulous devotion, and at the same time, of the most liberal and fearless investigation—men whose reputation for wisdom and piety, even the tongue of religious calumny has not dared to assail.

Perhaps this argument has been pursued sufficiently far; and the length of this essay, or I might better say, perhaps, the largeness of the subject, admonishes me to attempt nothing further. Let me, however, offer one word of explanation, and one of caution, in close.

The explanation is this. It has not been my design to maintain in the foregoing remarks, that inquiry is attended with no danger whatever; but only that it is attended with no peculiar danger—with no more than other states of the mind: with not so much, I might say, as ignorance, or a fixed belief on all points, or a servile submission to authority. But as to danger—why there is danger every where. Exposure is a part of our probation. There is danger to be guarded against, *in every state of mind*, in progress, and in rest, in doubt, and in belief: But the less danger to our moral nature, I contend, is in inquiry, in progress, in action. This action, it is true, is to be regulated;—in moral endeavour, that it be not extravagant nor adventurous; in religious speculation, that it propose not impossible attainments, nor rash courses of inquiry, that it be not self-willed nor self-confident. Still, however, progress with all the human infirmities

* If we may rely on the accounts which have been recently given us, of the Divinity Students of Germany, as holding none, unless it be a bad distinction from that wild and disorderly set of young men, who crowd their universities, we fear, that there is as little good to be hoped, as inferred, from the theological scholarship of that country. See Russell's Tour in Germany, where this novel and strange compound of character which the German students exhibit, this sort of literary brigandage, is described.

to which it is liable, is better than absolute rest; better than an immoveable creed, and implicit faith. These, it is well known, have contributed to fix upon the unthinking mass of the christian world the yoke of superstition, and to multiply, in every Catholic country, among the more intelligent classes, skepticism and infidelity.

The word of caution which I have to offer is this:—If any one supposes that he is making a progress in true, thorough, modest inquiry, and yet finds himself growing more indifferent to devotion and duty, let that man know that he is altogether mistaken. He is *not* one of the true inquirers. He has not the marks of this character upon him. He has not the true calmness and impartiality, nor the true conviction. And to specify still further, he has not so much decision as confidence in his opinions. He has not courage in his investigations, so much as rashness. He has not, I say, the fearlessness of the faithful and conscientious inquirer. In fact, it will be found, and innumerable examples might be quoted to prove it, that there is no man so superstitious, so timorous and faltering in his opinions, as the shallow though boasting skeptic. And not to pursue this comparison any farther, I think it must be manifest, and if it is, it ought to be laid down as a principle, that he who is growing lighter and looser in religion as he advances in religious speculation is as far from true and thorough research as philosophy is from sophistry, as far as knowledge is from presumption, as far as rational faith is from reckless infidelity.

I value free inquiry—the freest, the most fearless inquiry, provided it be sober and thorough. And so much do I value it, so much as the dignity and privilege, the nobleness and perfection of my nature, that in testifying this sense of its value, I would not care what reputation the avowal gave me. This is one of the things concerning which there can be no compromise. But, on the other hand, as from all that is to be most dreaded and abhorred—deliver me from trifling in religion! nay, from apathy, from indifference, and from every thing that approaches to it! I would have a religion that should enter into the very depths of the soul—that should arouse and control, that should enlist and occupy all the powers of my nature. To fail of this would be to fail of all for which life is most to be valued; it would be worse than

death—it would be annihilation to every better principle and affection of our existence. Perish the cause then, by whatever name it may be called, which does not promote such a religion as this! The fabric of opinion, be it what it may, however fair in appearance—however splendid, however admired—if it is not made the temple of a humble and spiritual devotion, I care not, if all the elements of heaven combine against it, and raze it to its nethermost foundations!

Serious piety then, be it repeated, is the inseparable companion, not of spurious, but of true thought and reflection. I have said, that free inquiry is to be valued. But whether we value it or not, it is certain that we cannot hinder it. The course is set. The powers of providence—the wind and the waves of opinion, which no man could raise and no man can lay to rest, will bear us on. Through what storms and tempests the ark of truth is to pass, what dangers it is to encounter, and what skill is to preside over its guidance; through what boundless tracts of ocean it is to hold on its course, God only knows. One thing, however, is certain—*it will move onward*, and it will rest at last in more elevated regions than it now occupies.

To drop the figure:—we live in a period, which is marked by nothing more than by a progress of opinion, in every sphere of human thought. This and the coming age will not be as past ages have been. A new order of things has taken place in the religious world, and truth and worth must now take the chance of thorough examination and trial. All that we can do is to direct this spirit of inquiry to safe results, and to this end I know of nothing more useful than a thorough conviction, *that all inquiry which does not tend to virtue, to piety, to serious and effective principle in the mind, is false and hollow, and does not attain even the knowledge which it professes to seek.* May we not only feel the truth of this, but may we also *find* the happy connection there is, between knowledge and worth, between real thought and real sobriety, between the most liberal investigation and the most profound devotion, between the noblest achievements of intellect, and the loveliest virtues of the heart!

ON THE DUTY OF CONTINUAL IMPROVEMENT.

PHILIPPIANS iii. 13, 14.

Brethren, I count not myself to have apprehended: but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of GOD *in Christ Jesus.*

THE words just quoted are part of a very interesting passage, in which St Paul gives a view of his feelings and purposes. He had been warning the Philippians against those false teachers, who insisted on the necessity of observing the ritual law of the Jews, and taught them an improper confidence in such observance. In doing this, he is led to speak of the little value which he himself had, for his former privileges and distinctions as a Jew; and giving way for a moment to the recollections and feelings which this produced, he tells them of what he had relinquished and suffered in the cause of Christ; how little he thought of what he had already done, and how earnest he was to do more, as a disciple and teacher of Christianity. Throughout the whole passage, is discovered the most unaffected humility; and the principal purpose of the apostle seems to have been, to excite in the Philippians zeal similar to his own. I do not act or feel, is the meaning of his words, as though I had already attained that at which I am aiming, or had already completed my course. Brethren, I count not myself to have laid hold of it. But one thing I do, forgetting what is behind, and stretching forward to what is before, I press toward the goal for the prize, which GOD, from on high, is offering through Christ Jesus. Such was his strong desire after higher excellence, who was already devoting the unremitted exertion of all his faculties to the cause of the gospel; who, in this cause, had shown himself careless of all privations and fearless of all suffering; whose motives and objects were as different from those of a large portion of mankind, and of as much higher a character, as if he and they had scarcely a common nature; whose hope was already full of immortality; and to whose mind, the invisible objects of another world, continually necessary as their contemplation was to support and invigorate him, seem to have been ever present with a vividness and an

impression of reality, which made every thing relating merely to this life, fade into obscurity and insignificance.

The desire after continual improvement in virtue and holiness, which is so strongly expressed by this great apostle, ought to exist in the mind of every Christian. It is one of the most distinguishing marks of that character which constitutes the glory and the happiness of man. If we do not possess this distinction, if we are ready to allow, that there is a degree of attainable excellence, far beyond what we have reached, and yet feel no active desire to attain it; if we are obliged to confess—as who of us is not?—that there are moral imperfections, and faults, or even what others may call vices, in our character, and yet acquiesce in their existence, and do not labour to remove them; if we cannot but allow, that we have been little influenced by those principles of conduct which religion requires, by those views of God and of our own condition and prospects which religion places before us, and yet feel no solicitude about becoming real Christians; if we are accustomed to set one part of our character against another, what we regard as our virtues, against what we call by the mild name of failings, and striking a balance between them, to remain satisfied, if the estimate seems to be in our favour; if we are in the habit of considering not how much we ought to do, but how much we can neglect to do, and how many sins we can commit with tolerable safety; if we take for the standard by which to measure our moral proficiency, not the laws of God, the requirements of reason and religion, but the opinions of the world, and the characters of those around us, and content ourselves with being, as we think, about as good as the generality of our neighbours; if any of these which I have described, be our state of mind, we are yet very far from that character, which is the only foundation of security and hope for the future, and of real happiness in the present life. But even in those who are solicitous about their moral improvement, who desire to become better than they are, to correct what they feel to be wrong in themselves, to supply what is deficient, and to make constant progress in goodness, there are few perhaps in whom this desire exists in the degree in which it ought. It may be well for us, therefore, to recollect some of those considerations which are adapted to give it strength. They are very obvious, but the

most obvious and most important considerations are not always those to which we are most in the habit of directing our attention.

I. In the first place then, if the possession of a virtuous and religious character be desirable, if the state of him who is innocent, pure, temperate and benevolent, who has proper affections toward God; who acts with reference to the whole of his existence, and is governed by his reason and conscience, is preferable to that of him who is guilty, sensual and selfish, who lives without God, has no hope beyond this world, and is the slave of his passions; then the better it is for us, the more progress we make toward the perfection of the former state, and the further we are removed from the latter. As we advance in a virtuous course of life, the happiness resulting from it is continually increasing. The sense of the favour of God, the hope of that future happiness which is the gift of his mercy, the feeling of complacency toward ourselves, the consciousness that we are not unworthy of the respect and love of our fellow-creatures, the belief that we possess the good affections of those who are dear to us, the pleasure connected in the very constitution of our nature with the exercise of right dispositions, and the performance of good actions, and the conviction that we are becoming more and more secure from falling into sin and misery, these and others of a similar nature, are sources of happiness, which, as we make progress in moral goodness, are continually acquiring strength. Every one not wholly abandoned must acknowledge their value, and desire to possess them. But their enjoyment is not very consistent with a character of mixed and imperfect virtue aiming at no higher attainments. If we have any love of moral excellence, the perception of improvement must in itself be adapted to afford high satisfaction. If we are at all in the habit of self-examination, it must be very gratifying, when we compare what we are with what we have been, to perceive that our character has acquired more desert and value; to perceive that the years which have forever passed away have not passed away in vain, but have left a blessing behind. The melancholy feeling with which it is natural for us, when a little advanced in life, to contemplate the rapid flow of time, and the many enjoyments and hopes which its current has swept away, is alleviated or re-

moved, when we can believe that we have not lived in vain, but that in some good degree we have been fulfilling the purposes for which this life was given us. On the other hand, there is nothing which ought in reason to be more alarming, than the reflection, that during any considerable portion of time, our moral tastes and principles have been corrupting, or have lost their sensibility and become less correct. There are considerations, on which men do not suffer their minds to dwell, which they never contemplate fully and in all their connections, which yet often present themselves as indistinct objects of terror, and do much to destroy their tranquillity ; and one of the most painful of these must be the belief or the suspicion, that as our lives are drawing nearer their end, we are becoming more unable and more indisposed, to partake of the intellectual and moral enjoyments of a higher and better state of existence.

II. But men, in general, are growing either better or worse ; and this is another view of the subject, which may shew us the necessity of aiming at continual improvement. We are forming habits of one kind or another, and these habits are acquiring firmness and strength. If our character be imperfect and sinful, and if it now have only the same imperfections and sins which it had at some distant period, we are still essentially in a worse condition than we then were. Our sins have become more incorporated with our nature ; they have fixed themselves more firmly ; our consciences are less susceptible to the feeling of our moral deficiencies and errors ; we acquiesce in their existence with less pain ; and the probability that we shall possess that character which religion requires of us, is greatly diminished. The vicious inclination, the selfish passion, the sensual appetite, to which we give way, acquires strength from every instance of unsuccessful resistance ; and we shall find it very difficult to rally our reason and our good principles, and to bring them to a contest in which they have been often defeated. The gradual debasement and corruption of character is a melancholy spectacle which we may every day witness ; and it is a fact, it is to be feared, which exists often, where it is not forced upon the notice of the world by any very striking or visible signs. There is none who can doubt the frequency of the change from thoughtless dissipation, to brutal sensu-

ality; from an ill-governed temper, to habitual violence, caprice and injustice; from too great a love of popular admiration, to envy, jealousy, and discontent; from an ungoverned craving for wealth, to unfairness and dishonesty; from the neglect of serious reflection and prayer, to a general disregard of God and his moral government. No one, I say, can doubt the existence of these, and many other changes of a similar kind. Even if we indulge ourselves in no particular habits and dispositions notoriously wrong, yet if we do not attend to the state of our character and aim at constant improvement, we shall find that faults and sins are gaining ground upon us by little and little. We shall find, perhaps, that we are becoming more selfish, more insensible to our highest interest, more engrossed by the world, and less capable of being affected by the hopes and prospects of eternity.

You are a young man, with all the warm and social feelings, the quick sensibility, the generosity, the love of honor and the fear of disgrace, which belong to youth. You are capable of becoming one of those who are blessings to all with whom they are connected, and who receive their reward in the esteem and friendship of their fellow men, the approbation of their consciences, and the favour of God. But you must take care. You will meet with temptations, disappointments, and discouragements, which perhaps you do not expect. Your social temper may betray you into excesses, which will deaden your moral sensibility; you will meet with much selfishness and injustice in others, and you may become cold and selfish yourself; you may find that vices, which reason and religion had taught you strongly and decidedly to condemn, are tolerated in the world without incurring much censure or disgrace; and you may destroy all hope of your attaining any considerable degree of moral excellence, by making what seems to you the opinion of the world, your standard of right and wrong. Your character will certainly change with advancing years. It depends upon yourself whether this change shall be for the better or the worse. The promises of excellence may pass away, and not leave behind them any firm principles, or any strong and uniform affections. The blossoms may be blasted and drop off, and no fruit succeed.—But suppose that one has passed the

period of youth; that he has already established himself well in society; that he possesses the approbation and esteem of those around him; that there is much in his character which he himself can honestly approve;—there is danger that he will rest in an improper security; that he will relax his efforts; that he will be unwilling to disturb his self-complacency by ever suffering his mind to dwell upon the painful consciousness of having acted wrong; that he will habitually turn from the view of his faults, to gratify himself with what he thinks the general excellence of his character; and that he may even feel, as if, on this account, he had a right to expect indulgence in some particular errors and imperfections. If this state of mind should prevail, all within may be growing unsound, while all without may still appear to himself and to careless observers as fair as before. The less likely a strict and impartial examination of himself is to give him pleasure, the less likely he will be to make it. The force of those good principles which at first governed him is thus weakening without any prospect of its renewal. The impulse with which he set out is exhausting itself. He acquires the habit of talking about, and even contemplating, the most serious considerations, without being sensibly affected by them. He is in danger of becoming one of those who surprise us by their ignorance of themselves,—men who having once been persuaded that their characters are fair and praiseworthy, seem to have ever after lost the power of regarding them in any other view.

III. But another consideration which shews the importance of the duty of habitual exertion to improve ourselves, is that all the higher and better principles of action are very gradually formed in the mind, and to be acquired only by continual efforts. Among the motives to moral conduct, the fear of punishment, and a regard to the opinion of the world, have undoubtedly very great direct influence in restraining men's passions and vices, and in producing, by their continued operation, characters possessing a certain degree of moral goodness. They are those which are most universally felt; but the first of them is a motive of the lowest order, and the second, one of very inferior rank. The desire of a fair and honourable reputation, of being among those who leave a name behind them that their praises may be remembered,

the happiness arising from the indulgence of our natural good affections, and the pleasure which we feel in the perception of being the means of happiness to those whom we love, are much more generous and laudable motives of action; but even these are not of the highest character. It is only when a sense of duty, a regard to the will of God, a deep sentiment of his excellence and goodness, an habitual desire to serve our friends, our acquaintance, our country, all to whom our influence may extend; and a strong perception that virtue is our sole interest, it is only when these are the regulating principles of our conduct, that we have attained any very high degree of moral excellence. They do not, however, nor does any one of them, as some have imagined, exclude the operation of other and inferior motives. On the contrary, they naturally strengthen and regulate every other generous and laudable principle of action. But the highest motives no one expects to discover existing in the mind very early in life. They are not those, on which as parents or instructers, we can rely in the commencement of a course of moral education. The motives to good conduct which are first felt, are the pleasure in seeing others pleased, the desire of praise, the fear of censure and punishment, a respect for just authority, and in some degree a sense of duty; the feeling of which may be very early impressed. But these motives will very imperfectly perform their office, if they do not take us by the hand, and lead us on to submit ourselves to the authority of higher principles of conduct. Life is a state of discipline for the gradual formation of our characters, and if we would make them what they ought to be, there is occupation enough for every part of it. The rudiments of the highest principles of action exist in our moral constitution, but they will not spontaneously unfold themselves and acquire strength. The habit of acting uniformly and invariably from the best motives is one, to which the most excellent of men only make some near approaches, slowly and by continual efforts. It can be attained in any considerable degree only by him, who is not satisfied by any partial success; who is not discouraged by his failures; but who forgetting what is behind, and stretching forward to what is before, presses to the goal. *The path of the just is as the rising light, shining more and more to the perfect day.*

IV. It only remains for us to bring distinctly to mind one other consideration of the most serious importance, which connects itself with all the preceding. It is, that we are acting, not merely for this life; but that God has made our condition through the whole of our future existence to depend upon ourselves; upon the characters, which we may form and possess. The course which we here commence, the habits which we here acquire, do not terminate with the present life. Our virtues and vices will pass with us into eternity, and constitute hereafter our happiness, or misery. Death will give us no new preparation for that state to which it introduces us. Our proficiency in virtue is the measure of our qualification for the happiness of the future life. 'If the soul be immortal,' I quote the words which Plato represents Socrates as having uttered on the day of his death, 'If the soul be immortal, it requires our greatest care, not merely for the present portion of time, which we call life, but for the whole of time; and the danger may well appear dreadful if we neglect it. If, indeed, death were a dissolution of the whole man, it might be a gain for the bad to die; and with the loss of the soul to be released from the body and from their vices. But now, since it appears that the soul is immortal, there is no other escape from evil, there is no other safety, except in becoming as good and wise as possible. For the soul will arrive at the place of the departed, having nothing, but the instruction and discipline which she has here received.' This is a translation of one of the finest passages which has been left us by any of the ancient philosophers of Greece. It would be painful to explain with how much error, thoughts so noble were connected. But the voice which reason uttered in her secret chambers, or in the cell of a prison, to her few disciples, revelation has since made audible to mankind. The truths, which reason in her highest aspirings, when she approached near the confines of inspiration, saw dimly, and most imperfectly, in the distance, have since been disclosed in full splendour. There is nothing more certain, than that the stronger and more habitual is the influence of these truths on our conduct, the wiser we shall be, and the better, and the happier.

For the Examiner.

LIBERAL OPINIONS OF THE QUARTERLY REVIEW.

It is refreshing to find in this able work such frequent concessions as we do, to the great principles of liberality and freedom of inquiry, which are every where advancing with mighty strides. The writer of this communication formerly pointed out one or two instances of such a spirit in that journal to the Editor of the Unitarian Miscellany. He is happy to increase the catalogue by referring at present to an admirably lucid and candid article, in the 63d number of the Quarterly Review, on Niebuhr's Roman History. Although Unitarians are not expressly named, yet they have to thank the Reviewer for the kindliness with which he has taken their parts by intimations and hints that are not to be mistaken. The passage alluded to is the following:—It occurs after mention had been made of an opinion entertained by Niebuhr that mankind descended not from one original pair, but that different breeds of men were originally created in different countries.

'There is, or at least there was, a class of persons in this country, who, on meeting with such opinions as that which we have quoted from Niebuhr's history, overwhelm the author at once with a sweeping charge of "German folly and infidelity." But "folly and infidelity," whether of English or German growth, have never been more unsuccessfully combated than by such opponents. "To make a man an offender for a word," is condemned by the highest authority; if there be any who are tempted to tax Niebuhr with deism or infidelity, because he does not believe the descent of all mankind from two first parents; we would recommend them to consider well the admirable passage in Johnson's Life of Sir Thomas Browne, in which he defends the subject of his Memoir from a similar imputation, and points out the want of wisdom as well as of charity in those who are willing on slight grounds "to enlarge the catalogue of infidels." We are, certainly, very far from agreeing with the opinions of Niebuhr; and we sincerely lament errors, which, in such a man, can only proceed from a want of duly weighing the grounds of belief, and studying the scriptures in a teachable and hum-

ble spirit; but we think that a German may very possibly be a sincere believer in the gospel, without having fully considered how closely the truth of the Jewish revelation is connected with that of the christian, and even without allowing the inspiration of Scripture in a sense so universal, as that in which we ourselves take it. There is, naturally enough, something of a national character in the manner and degree of men's faith; and it has often been remarked that the German school of theology has a tendency to latitudinarianism: its divines are apt to explain away some of the most forcible scriptural expressions, and to introduce hypotheses of their own, without sufficiently reflecting on the consequences involved in the sacrifice of the plain statements of the Bible to the removal of some merely imaginary difficulty. Such men, however, and men who grow up at their feet, and imbibe their habits of thinking, are not to be *therefore* inconsiderately branded with want of Christian belief: the appellation of infidel belongs with far greater propriety to many writers on whom it has never been bestowed; to a whole multitude of dramatists, novelists, essayists, and others, who, while speaking respectfully of the doctrines of christianity, have inculcated practical principles in direct opposition to the spirit of the gospel. When, indeed, another German writer* expresses his envy of the happiness of the ancient Greeks because they had never heard the name of Israel, and when we find him in the same volume speaking with triumphant delight of an act of assassination; such a man betrays the true character of unbelief, accompanied, as it always is, with moral depravity. But there are no principles in Niebuhr's work which afford grounds for any similar accusation against him. In fact, if we would hope to restrain that wildness of criticism on theological subjects which is too prevalent in Germany, we must learn to tolerate amongst ourselves a sober freedom of honest and humble inquiry; our censures, at present, lose some of their weight as proceeding from a national school too little accustomed to question old opinions to be able fairly to judge when they are questioned without reason. The skepticism of pride or ignorance or wickedness is sufficiently abundant; but this can never lead to truth. We believe

* Poppo, Prolegomena ad Thucydidem.

that the inquiring spirit of the Germans is of a better kind; and while we sincerely wish to see it purified from its extravagances, we think that this may be most successfully effected, if we acknowledge, and endeavour to imitate its excellencies.' G.

GREEK ARTICLE.

Some time ago, a great sensation was produced in the theological community, by the publications of Mr Sharp and Dr Middleton, on this subject. These publications derived their chief importance from a rule, which these authors supposed to establish the doctrine of the supreme divinity of Jesus beyond the possibility of doubt. A note of triumph was sounded in this country, and the work of Middleton was republished, with a flaming preface by Dr Mason, in which he observes, that 'the author is entitled to the gratitude of all who love the gospel of Jesus, for his successful labours in rescuing fundamental truths from the bold perversion, and the licentious criticism, of those vital corruptions of christianity—Unitarian improvements.'

Middleton's rule is on p. 44 of the American edition, § 2. 'When two or more attributives, joined by a copulative or copulatives, are *assumed* of the *same* person or thing, before the first attributive the article is *inserted;* before the remaining ones it is *omitted.*' And in p. 48, he maintains, that the converse of the rule is true; and that 'when the article is prefixed to the first only of such attributives, they are assumed of the *same subject.*' According to this rule, Middleton would render Tit. ii. 13, *Του μεγαλου Θεου ΚΑΙ σωτηρος ημων Ιησου Χριστου*, 'of our great God and Saviour, Jesus Christ,' instead of the common and correct rendering, 'of the great God, and of our Saviour Jesus Christ.' The doctrine of Middleton was proved to be unsound by several scholars, particularly by the Rev. Calvin Winstanley. Since the publication of Mr Winstanley's tract, we have not heard so much of the support which the doctrine of the trinity derives from the use of the Greek article; and learned Trinitarians

are probably by this time convinced, that Middleton's doctrine of the article is rather unsafe ground on which to rest their cause. We are confirmed in this opinion by the circumstance, that in Winer's Grammar of the New Testament, a valuable work, recently translated from the German, and published under the patronage of Professor Stuart, of Andover, a rule is established entirely subversive of the famous one of Sharp and Middleton. It is on p. 54, Rule 5th. 'When two or three definite nouns *of like number and gender* follow each other, usually the first only has the article.' Of course, when the article is prefixed to the first of two or more nouns following each other, it is only requisite that these words should be of the same *gender* and *number;* and not that they should relate to the same *person* or *subject.*

MILTON ON THE DIVINITY OF CHRIST.

[While this number of our Journal is passing through the press, the newly recovered Treatise of Milton *on the Christian Doctrine,* is published at the University Press by the Booksellers of this city. As this work has excited considerable attention, and especially because of the report that the author dissents from the doctrine of the Trinity and shows himself to be a Unitarian of the Arian School, we have thought it would be acceptable to our readers to cite a few passages from which they may judge of his opinions from his own language—premising only, that what we shall quote may serve rather to increase their desire to read the whole treatise than satisfy them.]

Since, however, Christ not only bears the name of the only begotten Son of God, but is also several times called in Scripture God, notwithstanding the universal doctrine that there is but one God, it appeared to many, who had no mean opinion of their own acuteness, that there was an inconsistency in this; which gave rise to an hypothesis no less strange than repugnant to reason, namely, that the Son, although personally and numerically another, was yet essentially one with the Father, and that thus the unity of God was preserved.

But unless the terms unity and duality be signs of the same ideas to God which they represent to men, it would have

been to no purpose that God had so repeatedly inculcated that first commandment, that he was the one and only God, if another could be said to exist besides, who also himself ought to be believed in as the one God. Unity and duality cannot consist of one and the same essence. God is one ens, not two; one essence and one subsistence, which is nothing but a substantial essence, appertain to one ens; if two subsistences or two persons be assigned to one essence, it involves a contradiction of terms, by representing the essence as at once simple and compound. If one divine essence be common to two persons, that essence or divinity will either be in the relation of a whole to its several parts, or of a genus to its several species, or lastly of a common subject to its accidents. If none of these alternatives be conceded, there is no mode of escaping from the absurd consequences that follow, such as that one essence may be the third part of two or more.

There would have been no occasion for the supporters of these opinions to have offered such violence to reason, nay, even to so much plain scriptural evidence, if they had duly considered God's own words addressed to kings and princes. *Psal.* lxxxii. 6. "I have said, Ye are gods, and all of you are children of the Most High;" or those of Christ himself, *John* x. 35. "if he called them Gods, unto whom the word of God came, and the Scripture cannot be broken—;" or those of St Paul, 1 *Cor.* viii. 5, 6. "for though there be that are called gods, whether in heaven or earth, (for there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things," &c. or lastly of *St Peter*, ii. 1, 4, "that by these ye might be partakers of the divine nature," which implies much more than the title of gods in the sense in which that title is applied to kings; though no one would conclude from this expression that the saints were co-essential with God.

Let us then discard reason in sacred matters, and follow the doctrine of Holy Scripture exclusively. Accordingly, no one need expect that I should here premise a long metaphysical discussion, and introduce all that commonly received drama of the personalities in the Godhead: since it is most evident, in the first place, from numberless passages of Scripture, that there is in reality but one true independent and supreme God; and as he is called one, (inasmuch as human reason and the

common language of mankind, and the Jews, the people of God, have always considered him as one person only, that is, one in a numerical sense) let us have recourse to the sacred writings in order to know who this one true and supreme God is. This knowledge ought to be derived in the first instance from the gospel, since the clearest doctrine respecting the one God must necessarily be that copious and explanatory revelation concerning him which was delivered by Christ himself to his apostles, and by the apostles to their followers. Nor is it to be supposed that the gospel would be ambiguous or obscure on this subject; for it was not given for the purpose of promulgating new and incredible doctrines respecting the nature of God, hitherto utterly unheard of by his own people, but to announce salvation to the Gentiles through Messiah the Son of God, according to the promise of the God of Abraham. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him," *John* i. 18. Let us therefore consult the Son in the first place respecting God.

According to the testimony of the Son, delivered in the clearest terms, the Father is that one true God, by whom are all things. [Here are cited several texts with remarks: viz. *Mark* xii. 28, 29, 32; *John* viii. 41, 54; iv. 21; xvii. 3; xx. 17.]

Paul, the apostle and interpreter of Christ, teaches the same in so clear and perspicuous a manner, that one might almost imagine the inculcation of this truth to have been his sole object. No teacher of catechumens in the Church could have spoken more plainly and expressly of the one God, according to the sense in which the universal consent of mankind has agreed to understand unity of number. [Here in like manner many texts are cited, viz. 1 *Cor.* viii. 4, 6; *Acts* ii. 36; *Eph.* i. 17; 1 *Cor.* xi. 3; xv. 28; *Rom.* xi. 36; *Heb.* ii. 10; *John* i. 3; 1 *Cor.* xv. 27. Again, *Eph.* iv. 4, 6; 1 *Tim.* ii. 5; *Gal.* iii. 20; *Rom.* v. 10.]

Though all this be so self-evident as to require no explanation,—namely, that the Father alone is a self-existent God, and that a being which is not self-existent cannot be God—it is wonderful with what futile subtleties, or rather with what juggling artifices, certain individuals have endeavoured to elude or obscure the plain meaning of these passages; leaving no stone unturned, recurring to every shift, attempting every

means, as if their object were not to preach the pure and unadulterated truth of the gospel to the poor and simple, but rather by dint of vehemence and obstinacy to sustain some absurd paradox from falling, by the treacherous aid of sophisms and verbal distinctions, borrowed from the barbarous ignorance of the schools.

They defend their conduct, however, on the ground that though these opinions may seem inconsistent with reason, they are to be held for the sake of other passages of Scripture, and that otherwise Scripture will not be consistent with itself. Setting aside reason, therefore, let us have recourse again to the language of Scripture.

The passages in question are two only. The first is *John* x. 30. "I and my Father are one,"—that is, one in essence, as it is commonly interpreted. But God forbid that we should decide rashly on any point relative to the Deity. Two things may be called one in more than one way. Scripture saith, and the Son saith, "I and my Father are one,"—I bow to their authority. Certain commentators conjecture that they are one in essence,—I reject what is merely man's invention. For the Son has not left us to conjecture in what manner he is one with the Father, (whatever member of the Church may have first arrogated to himself the merit of the discovery,) but explains the doctrine himself most fully, so far as we are concerned to know it. The Father and the Son are one, not indeed in essence, for he had himself said the contrary in the preceding verse, "my Father, which gave them me, is greater than all," (see also xiv. 28. "my Father is greater than I,") and in the following verses he distinctly denies that he made himself God, in saying, "I and my Father are one;" he insists that he had only said as follows, which implies far less, v. 36. "say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" This must be spoken of two persons not only not co-essential, but not co-equal. Now if the Son be laying down a doctrine respecting the unity of the divine essence in two persons of the Trinity, how is it that he does not rather attribute the same unity of essence to the three persons? Why does he divide the indivisible Trinity? For there cannot be unity without totality. Therefore, on the authority of the opinions holden by my opponents themselves,

the Son and the Father without the Spirit are not one in essence. How then are they one? it is the province of Christ alone to acquaint us with this, and accordingly he does acquaint us with it. In the first place, they are one, inasmuch as they speak and act with unanimity; and so he explains himself in the same chapter, after the Jews had misunderstood his saying: x. 38. "believe the works; that ye may know and believe that the Father is in me, and I in him." xiv. 10. "believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works." Here he evidently distinguishes the Father from himself in his whole capacity, but asserts at the same time that the Father remains in him; which does not denote unity of essence, but only intimacy of communion. Secondly, he declares himself to be one with the Father in the same manner as we are one with him,—that is, not in essence, but in love, in communion, in agreement, in charity, in spirit, in glory. *John* xiv. 20, 21. "at that day ye shall know that I am in the Father, and ye in me, and I in you: he that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father." xvii. 21. "that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us." v. 23. "I in them, and thou in me, that they be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me," v. 22. "the glory which thou gavest me I have given them, that they may be one, even as we are one." When the Son has shown in so many modes how he and his Father are one, why should I set them all aside? why should I, on the strength of my own reasoning, though in opposition to reason itself, devise another mode, which makes them one in essence; or why, if already devised by some other person, adopt it, in preference to Christ's own mode? If it be proposed, on the single authority of the Church, the true doctrine of the orthodox Church herself teaches me otherwise; inasmuch as it instructs me to listen to the words of Christ before all other.

The other passage, and which according to the general opinion affords the clearest foundation for the received doctrine of the essential unity of the three persons, is 1 *John* v.

7. "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." [As this verse is known to be spurious, we pass by the author's remarks upon it.]

But those who insist that the Son is one God with the Father, consider their point as susceptible of ample proof, even without the two texts already examined, (on which indeed some admit that no reliance is to be placed) if it can be demonstrated from a sufficient number of Scripture testimonies that the name and attributes and works of God, as well as divine honours, are habitually ascribed to the Son. To proceed therefore in the same line of argument, I do not ask them to believe that the Father alone and none else is God, unless I shall have proved, first, that in every passage each of the particulars above mentioned is attributed in express terms only to one God the Father, as well by the Son himself as by his apostles. Secondly, that wherever they are attributed to the Son, it is in such a manner that they are easily understood to be attributable in their original and proper sense to the Father alone; and that the Son acknowledges himself to possess whatever share of Deity is assigned to him, by virtue of the peculiar gift and kindness of the Father; to which the apostles also bear their testimony. And lastly, that the Son himself and his apostles acknowledge throughout the whole of their discourses and writings, that the Father is greater than the Son in all things.

I am aware of the answer which will be here made by those who, while they believe in the unity of God, yet maintain that the Father alone is not God. I shall therefore meet their objection in the outset, lest they should raise a difficulty and outcry at each individual passage. They twice beg the question, or rather request us to make two gratuitous concessions. In the first place, they insist, that wherever the name of God is attributed to the Father alone, it should be understood οὐσιωδῶς, not ὑποστατικῶς, that is to say, that the name of the Father, who is unity, should be understood to signify the three persons, or the whole essence of the Trinity, not the single person of the Father. This is on many accounts a ridiculous distinction, and invented solely for the purpose of supporting their peculiar opinion; although in reality, instead of supporting it, it will be found to be dependent on it, and

therefore if the opinion itself be invalidated, for which purpose a simple denial is sufficient, the futile distinction falls to the ground at the same time. For the fact is, not merely that the distinction is a futile one, but that it is no distinction at all; it is a mere verbal quibble, founded on the use of synonymous words, and cunningly dressed up in terms borrowed from the Greek to dazzle the eyes of novices. * * *

The second postulate is, that wherever the Son attributes Deity to the Father alone, and as to one greater than himself, he must be understood to speak in his human character, or as mediator. Wherever the context and the fact itself require this interpretation, I shall readily concede it, without loosing any thing by the concession; for however strongly it may be contended, that when the Son attributes every thing to the Father alone, he speaks in his human or mediatorial capacity, it can never be inferred from hence that he is one God with the Father. On the other hand I shall not scruple to deny the proposition, whenever it is to be conceded not to the sense of the passage, but merely to serve their own theory; and shall prove that what the Son attributes to the Father, he attributes in his filial or even in his divine character to the Father as God of God, and not to himself under any title or pretence whatever.'

Collections.

The Ruins of Ancient Thebes.

With a quick-beating heart, and steps rapid as my thoughts, I strode away, took the path to the village of Karnac, skirted it, and passing over loose sand, and among a few scattered date-trees, I found myself in the grand alley of the sphinxes, and directly opposite that noble gateway, which has been called triumphal; certainly triumph never passed under one more lofty, or, to my eye, of a more imposing magnificence. On the bold curve of its beautifully projecting cornice, a globe coloured, as of fire, stretches forth long overshadowing wings of the very brightest azure.

This wondrous and giant portal stands well; alone, detached a little way from the mass of the great ruins, with no columns, walls, or propylæa immediately near. I walked slowly up to it, through the long lines of sphinxes which lay couchant on either side of a broad road, (once paved,) as they were marshalled by him who planned these princely structures, we know not when. They are of a stone less durable than granite: their general forms are fully preserved, but the detail of execution is, in most of them, worn away.

In those forms, in that couched posture, in the decaying, shapeless heads, the huge worn paws, the little image between them, and the sacred tau grasped in its crossed hands, there is something which disturbs you with a sense of awe. In the locality you cannot err; you are on a highway to a heathen temple. One that the Roman came, as you come, to visit and admire; and the Greek before him. And you know that priest and king, lord and slave, the festival throng and the solitary worshipper, trod for centuries where you do; and you know that there has been the crowding flight of the vanquished towards their sanctuary and last hold, and the quick trampling of armed pursuers, and the neighing of the war-horse, and the voice of the trumpet, and the shout, as of a king among them, all on this silent spot. And you see before you, and on all sides, ruins:—the stones which formed walls and square temple-towers, thrown down in vast heaps; or still, in large masses, erect as the builder placed them, and where their material has been fine, their surfaces and corners smooth, sharp, and uninjured by time. They are neither grey nor blackened; like the bones of man, they seem to whiten under the sun of the desert. Here is no lichen, no moss, no rank grass or mantling ivy, no wall-flower or wild fig-tree to robe them, and to conceal their deformities, and bloom above them. No;—all is the nakedness of desolation—the colossal skeleton of a giant fabric standing in the unwatered sand, in solitude and silence; a silence broken only by the approach of the stranger, for then the wild and houseless dogs, which own no master, pick their scanty food in nightly prowlings round the village, and bask in the sand-heaps near throughout the day, start up, and howl at him as he passes, and with yell, and bark, and grin, pursue his path, and mock his meditations. Old men and boys come out of the village,

to chase and still them, and supply their place; bringing with them little relics and ornaments for sale, and they talk and trouble you. I soon got rid of them, attaching to myself one *silent* old Arab, who followed me throughout that day, and also when I visited the temple again: carrying a cruise of water, and a few dried dates. I was fortunate in him. He had learned the ways of the traveller, understood your frown, your glance, your beckon, and that motion of the hand, by which you show your wish that he should leave you to gaze alone and unobserved.

There are no ruins like these ruins: in the first court you pass into, you find one large, lofty, solitary column, erect among heaped and scattered fragments, which had formed a colonnade of one-and-twenty like it. You pause awhile, and then move slowly on. You enter a wide portal, and find yourself surrounded by one hundred and fifty columns, on which I defy any man, sage or savage, to look unmoved. Their vast proportions the better taste of after days rejected and disused; but the still astonishment, the serious gaze, the thickening breath of the awed traveller, are tributes of an admiration, not to be checked or frozen by the chilling *rules* of taste. The '*des masses informes*' of Voltaire, would have been exchanged, I think, for a very different expression, if he had ever wandered to the site of ancient Thebes.

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But away, reader, away! come with me; step over that fallen capital; put your foot on that fragment of a cornice; clamber over those masses of enormous stones; now stoop, and enter this obscure and darker part of the ruin. The roof here has never fallen in; and here are two rows of pillars, with faded colours on them—the columns are, but the colours evidently are not, the ancient Egyptian; you may distinctly trace the outline, on two of them, of such heads as are still to be seen in the rude paintings in Coptic churches: on one, too, you may see an inscription in red paint, of a like colour: it records the names and meeting of some humble, persecuted Coptic bishops, who once held their unostentatious council here, in a secluded spot, which served as a shelter and retreat for the worship and service of the true God, and the instruction of their flocks. Yes, in the solitude of these ruins, a weak small sect, who, having little strength, yet kept His

word, have read the gospel of Christ, have bowed and wept before the throne of grace, and have sung the song of Moses to the ancient accompaniment of the loud cymbal! Here, even here, where the priests of Pharaoh have sacrificed, and where Babylonian revellers may have stalled their foaming horses, spread their silken carpets, and drank from their golden wine-cups, after fulfilling what they knew not to be the will of the Most High!—[*From Scenes and Impressions in Egypt and Italy.*

St Peter's in Rome.

St Peter's, however, must be visited and revisited alone. I have been in it at morning, noon, and as the shades of evening dimmed without obscuring, every object. The confessional of St Peter, with the lamps which burn around it, placed, as it is, in the centre of the crossing naves of this mighty temple, belongs, in its aspect, so entirely to all that is grand and solemn in the general and most majestic character of the idolatries of all ages and nations, that could you place here the Assyrian, Egyptian, Greek, and Roman of ancient times, the Parsee and the Brahmin of this, they would fall down and worship; and you feel, as you offer thanks for instruction in that revealed word which gives a spiritual freedom to your thought, which permits you, in towns or deserts, in tumultuous occupation or the stillness of the night, to erect an altar in your mind, and raise a temple 'not made with hands' above it, a gratitude which is, perhaps, the sweetest and most satisfying feeling our spiritual nature is capable of indulging. We should all—all of us have been idolaters, but for that light which no man could now have the mental strength to ridicule, had it never shone to give him an illumination of mind for which, in the fullness of his pride, he is not willing to confess himself, as he is, under a vast and increasing weight of obligation.—[*From the same.*

Probable Arguments.

Probable arguments are little stars, every one of which will be useless as to our conduct and enlightening; but when they are tied together by order and vicinity, by the finger of God and the hand of an angel, they make a constellation, and are not only powerful in their influence, but like a bright angel to

guide and to enlighten our way. And although the light is not great as the light of the sun or moon, yet mariners sail by their conduct; and though with trepidation and some danger, yet very regularly they enter into the haven. This heap of probable inducements, is not of power as a mathematical and physical demonstration, which is in discourse as the sun is in heaven, but it makes a milky and a white path, visible enough to walk securely.

..... A scruple is a little stone in the foot; if you set it upon the ground, it hurts you; if you hold it up, you cannot go forward; it is a trouble when the trouble is over, a doubt when doubts are resolved: it is a little party behind a hedge when the main army is broken, and the field cleared; and when the conscience is instructed in its way, and girt for action, a light trifling reason, or an absurd fear hinders it from beginning the journey, or proceeding in the way, or resting at the journey's end. Very often it has no reason at all for its inducement, but proceeds from indisposition of body, pusillanimity, melancholy, a troubled head, sleepless nights, the society of the timorous, from solitariness, ignorance, or unseasoned imprudent notices of things, indigested learning, strong fancy and weak judgment; from any thing that may abuse the reason into irresolution and restlessness. It is indeed a direct walking in the dark, where we see nothing to affright us, but we fancy many things, and the phantasms produced in the lower regions of fancy, and nursed by folly, and borne upon the arms of fear, do trouble us. But if reason be sti parent, then it is born in the twilight, and the mother is so little that the daughter is a fly with a short head and a long sting, enough to trouble a wise man, but not enough to satisfy the appetite of a little bird. The reason of a scruple is ever as obscure as the light of a glow-worm, not fit to govern any action; and yet is suffered to stand in the midst of all its enemies, and, like the flies of Egypt, vex and trouble the whole army.—*Jeremy Taylor.*

A Mexican Idol.

Some writers have accused the Spanish authors of exaggeration in their accounts of the religious ceremonies of this, in other respects, enlightened people; but a view of the idol under consideration will of itself be sufficient to dispel any

doubt on the subject. It is scarcely possible for the most ingenious artist to have conceived a statue better adapted to the intended purpose; and the united talents and imagination of Brughel and Fuseli would in vain have attempted to improve it. This colossal and horrible monster is hewn out of one solid block of basalt, nine feet high; its outlines giving an idea of a deformed human figure, uniting all that is horrible in the tiger and the rattle-snake: instead of arms, it is supplied with two large serpents, and its drapery is composed of wreathed snakes, interwoven in the most disgusting manner, and the sides terminating in the wings of a vulture. Its feet are those of the tiger, with claws extended in the act of seizing its prey, and between them lies the head of another rattle-snake, which seems descending from the body of the idol. Its decorations accord with its horrid form, having a large necklace composed of human hearts, hands and skulls, and fastened together by the entrails. It has evidently been painted in natural colours, which must have added greatly to the terrible effect it was intended to inspire in its votaries. During the time it was exposed, the court of the University was crowded with people, most of whom expressed the most decided anger and contempt. Not so, however, all the Indians:—I attentively marked their countenances; not a smile escaped them, or even a word—all was silence and attention. In reply to a joke of one of the students, an old Indian remarked: 'It is true, we have three very good Spanish gods, but we might still have been allowed to keep a few of those of our ancestors!' And I was informed that chaplets of flowers had been placed on the figure by natives who had stolen thither unseen, in the evening, for that purpose; a proof that, notwithstanding the extreme diligence of the Spanish clergy for three hundred years, there still remains some taint of heathen superstition among the descendants of the original inhabitants. In a week the cast was finished, and the goddess again committed to her place of interment, hid from the profane gaze of the vulgar.—*Bullock's Six Months in Mexico.*

Original Poetry.

'When [Pilate] was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.'

'Tis night;—and silence reigns o'er Pilate's halls,
Where echoed late the ceaseless din and shout
Of revelry, at evening's pompous feast.
Immersed in sleep and wine, the mingling sounds
Of boisterous mirth and soft-toned love, have ceased.
The music and the dance are heard no more.
All now is hushed, that to the ear of day
Told the proud tale of Rome and Pilate's grandeur.
The palace, slumbering in the moonlight, seems
But a vast tomb of outstretched voiceless dead.
Save where the tread of pacing sentinel
Echoes at intervals amid the gloom
And stillness of the night, or where the voice
Of sleeping soldier mutters in his dreams
Of the fierce onset, of the midnight camp,
Or of the glories of imperial Rome.
Hark! from the inner palace comes a sound
As that of feet approaching rapidly.
See where the hazy moonbeam dimly shows,
Under the lofty colonnade, a form
Too slight for man's, and in disorder'd robes,
Whose richness speaks the wearer's noble rank.
This way she moves in haste: anon she stops,
And seems to gaze on vacancy. Once more
She hastens onward, and, with piteous look,
And with imploring hands, seems still intent
To save some hapless being, that has moved
Her soul to pity. Sure 'tis in her sleep
That thus she walks abroad in the cold night,
Regardless of its damp and piercing breath.
Who is this troubled dreamer, to whose sense
The outward world is veil'd, but that within
Is fearfully distinct in sights of pain?
But hark! she speaks:—'Away! talk not of justice.
'Tis brutal thirsting for the blood of him
Whose only crime is, to have lived a life,
The godlike splendour of whose virtues, casts
A shadow o'er your vaunted sanctity.
But wherefore should he die? Say, is it thus

Ye would requite his services of love,
When he hath bent him o'er the loathsome bed
Of foul disease, and his own holy touch
Hath purified the stream of life, and sent
Its tide fresh—gushing from the throbbing heart?
Are there not those among you who have wept
In gratitude and gladness at his feet,
When his own hand hath rais'd you from the couch
Of death, again to mingle with the living?
Vengeance divine, where art thou slumbering?
His sinking frame, which midnight prayer hath wasted,
Is crush'd beneath the cross. The very lips
His mercy hath unseal'd in miracle,
Are opened now, to scoff at him, and spit,
(Ye gods behold it!) on his sacred head.
Wretches, what hath he done?—He calls himself,
Ye say, the son of God;—and is he not?
The mighty demigods whom Jove sent down
To rid the world of monsters, and to quell
The proud oppressor, and avenge the wrong'd,
We worship, and with copious honours heap
Their altars. But the son of your own God,
Whom He hath sent to heal the sick, to cause
The dumb to speak, to raise the dead to life,
To heal the broken spirit, and to shed
The light of peace on the bewilder'd mind,
And point you to a brighter scene than all
The vaunted glories of our dim Elysium,—
Him ye deride, ye smite, ye crucify.
How often have I long'd to throw aside
My robes of state, and humbly follow him;
And vie with the poor female band that wait
In service at his feet; and, dying, reach
That distant world, of which he speaks in words
Glowing with heavenly fire; and there repose
Among the spirits of the just, who dwell
For ever in his presence!—Stay, oh! stay
Your murderous hands, ere ye bring down his blood
Upon your guilty heads.—Pilate, wilt thou
Suffer Rome's sacred justice thus to swerve?
Give him not up to them! Stain not thy hands
With their foul deeds of malice and of blood!'

W. R

HYMN, BY J. BOWRING.

O let my trembling soul be still,
While darkness veils this mortal eye,
And wait Thy wise, Thy holy will:
Wrapt yet in fears and mystery,
I cannot, Lord! Thy purpose see;
Yet all is well—since ruled by Thee.

When mounted on thy clouded car,
Thou send'st thy darker spirits down,
I can discern Thy light afar,
Thy light sweet beaming through Thy frown;
And, should I faint a moment—then
I think of Thee,—and smile again.

So, trusting in Thy love, I tread
The narrow path of duty on:
What though some cherish'd joys are fled!
What though some flattering dreams are gone!
Yet purer, brighter joys remain:
Why should my spirit, then, complain?

Review.

ART. XVIII.—*A Review of the Missionary Life and Labours of* RICHARD WRIGHT; *written by himself.* 'Not I, but the grace of God which was with me.' PAUL. London. 1824. 12mo. pp. 486.

AFTER the labours of nearly thirty years, Mr Wright has been induced, by the approaching infirmities of age, to retire from his arduous work to the more quiet engagements of a parish minister. He has availed himself of his comparative leisure to prepare for the public a brief history of his life and labours, which must be highly interesting to his brethren in England, and is not without its interest here. Many of the details of such a work are of course unimportant, except to those immediately connected with the circumstances, events, and persons. But all can appreciate the sacrifices of ease,

the active exertions, the moral courage, the devout zeal, the sustaining piety, which are evident throughout the narrative, and sympathize with toils undergone in so disinterested a spirit.

Mr Wright is one of those who has felt the more zeal in favour of his present views of the gospel, from having once suffered the experience of the Calvinistic faith, to which, he says, he became a convert when about fifteen years of age.

'It was proper Calvinism, not what is now called moderate Calvinism. Believing it to be the truth of God, and fearlessly following it out, I felt its genuine impressions, its heart-withering influence. I was enveloped in its horrid gloom, and passed through its dismal shades. It marred the pleasures of my juvenile years and substituted sadness of soul in the place of youthful cheerfulness, which it in a great measure destroyed. I had indeed some bright days while a Calvinist; for the light of the gospel sometimes glimmered upon me; though eclipsed it was not totally extinguished; now and then its rays broke through the surrounding darkness. Still I thank God that I was once a Calvinist, that I have known by experience what Calvinism is. It was one important step in my progress. However erroneous, its peculiar doctrines are perverted truths, and some precious metal may be extracted from the baser materials. I received some impressions and ideas among Calvinists which I still deem valuable. Probably I should never have felt so deeply the value of Unitarianism, nor have been so zealous for its promotion, had I not passed through the intricate and perplexing regions of reputed orthodoxy: certainly I should not have been so well qualified to feel for, and instruct those, who are still wandering in that frightful labyrinth.' pp. 21, 22.

Study and inquiry led him in a few years to abandon this system, and he became after a gradual progress a Unitarian. He was soon filled with an earnest desire to communicate his views of religion to others, and spread them as widely as possible. He states at length the thoughts which passed through his mind, relative to the labours he should undertake.

'I had learned,' he says, 'that Unitarians were found chiefly among the more opulent and well educated parts of society, and heard it asserted that Unitarianism neither was nor could be the religion of the common people, of the poor and unlearned. It struck me that if this assertion was well founded, Unitarianism must be something very different from genuine christianity, that,

though now confined to the more cultivated parts of society, if identical with genuine christianity, it must be capable of becoming the religion of the mass of the people. I could not admit the above assertion to be correct; for I had no doubt left that Unitarianism was the doctrine of the gospel, and therefore was fully persuaded, not only that it was capable of being the religion of the poor and unlearned, but that it was better suited to them than any other religious system. I could discover no difference between the doctrines preached by Jesus and his Apostles, when the common people heard them gladly, and when multitudes of the poor and unlearned were converted by their preaching, and those of modern Unitarianism: nor could I find, in the evangelical writings, those doctrines which are the most popular among modern christians. After the most careful attention, I could see nothing in the doctrines believed by Unitarians which the poor and unlearned might not easily understand, if brought to attend to them seriously; they appeared to be on a perfect level with their capacity, to require nothing which they were incapable of doing, and to be suited to their moral and spiritual wants. Hence I was brought to the conclusion, that the reason why Unitarianism was not the then religion of the poor and unlearned, was not to be found in the doctrine itself, but in circumstances entirely distinct from it. I could discover no reason why, if preached to them as the doctrine of the gospel, in a plain and popular style, Unitarianism should not be understood and received by them, and become their religion. I determined, at all events, to make the experiment, on as large a scale as I possibly could. I had been accustomed to preach to the poor, I thought that God had particularly qualified me for it, and I felt more pleasure in preaching to them than to any other description of persons. With these views, cherishing hopes of success which have not been disappointed, I became an Unitarian Missionary, when the prospect was very far from having the encouraging appearance which now animates our exertions.' pp. 27—29.

In the pursuance of his plan he for several years travelled and preached before he received aid from others, and afterward, for twelve years, till he ceased from the work, in the employment of the Unitarian fund. He visited almost every region of England, Scotland, and Wales, preaching wherever he could find hearers, in meeting-houses, in public rooms, in private rooms, in barns, in fields, and by the seaside. He travelled on an average two thousand miles a year, for the most part, if we rightly understand him, on foot—sometimes forty miles a day, oftentimes at great hazard.

'In travelling, and acting as a missionary, I always adopted the most economical plans. I performed most of my journeys on foot, and in walking thirty or forty miles, which I often did in a day, I seldom spent above a shilling or eighteen pence in eating and drinking. I frequently preached in the evening, after a walk of twenty or thirty miles. After walking six or eight miles, I usually stopped at some public house and took a small glass of ale, resting while I smoked a single pipe; and sitting down in a public room, without seeming to notice any one, I heard the conversation that passed, and sometimes learned more of mankind than I knew before. In the middle of the day I would take some bread and cheese, or a red herring. If I stopped all night at an inn, I seldom was at more than three shillings and six pence expense before I was off again in the morning; in Scotland or Wales sometimes not so much. When I had to spend an evening at an inn, I made a point of having a room to myself, where it was practicable. Walking is fine exercise, and when a man is used to it no mode of travelling will be so pleasant to him. A missionary should acquire the habit of walking well, as he will have to go on roads where there are no regular conveyances, and it is not only by far the cheapest, but the most independent plan, the best mode of travelling to see the country and gain information. I have often met with persons as I have been walking, with whom I have had interesting conversation, and from whom I have gained information.

My mind was always made up to be satisfied, and to show myself satisfied, with any decent accommodation, however homely. I have after preaching supped on barley bread and sour milk, and slept in a bed on a clay floor, the room open to the thatch: but it was the best accommodation my friend could afford; consequently it was right for me to appear satisfied and pleased. The following night I have slept at the house of a merchant in Hull, in a room which was carpeted and had every genteel accommodation. But I rested as comfortably in the former as in the latter; and my friend, where the accommodation seemed so mean, did what he could to make me comfortable, equally with my other friend where the accommodation was so genteel. The diversity I met with in this respect was a source of entertainment, and produced no serious inconvenience:' pp. 156—159.

He gives several specimens of the adventures he met with, and the risks to which he was exposed.

'In the marshes of Lincolnshire the roads are very intricate, and were then extremely bad. Twice I was lost and benighted in travelling there. The first time I was worn out with fatigue when I reached the sea bank, about eight miles short of the end of my

journey; the night had set in, there was no place nigh where I could stop, and overcome with fatigue and affected by the coldness of the air, I felt an inclination to lie down on the snow and indulge the disposition to sleep, which was almost unconquerable; but knowing that to do this might prove fatal, I roused myself and went on to the end of my journey. The other time, having to go a foot road about three miles from a village which I had reached when it became totally dark, to the place where I was expected to preach that night, I would fain have hired a person to conduct me; but the weather being very foul, I could not induce any person to do it. The road was through marshes lately inclosed from the sea, divided by water into different lots, and I understood there were deep holes, full of water in different parts of them. On one of these marshes I totally lost the path, the darkness was such that I could scarcely see my hand; I knew not what to do, a tremor seized me; if I attempted to go forward I might plunge into deep water and be lost; to remain during a long night on the spot where I stood, in such weather might be fatal; and in the darkness, could I move without danger, I knew not to what point to turn my steps. My mind was raised to God for support and deliverance; and I became master of my feelings. I then considered which way the wind had blown during the day; and this gave, supposing it not to have changed, some little notion of the direction in which I must go. I stood still and surveyed the surrounding darkness, until I discerned distant lights in two directions. The one of them, but I knew not which, I supposed to be at a sluice by which I had to pass. Then, like the Indians in the wilds of America, I laid my ear close to the ground, and was able to hear the gullying of the water at the sluice for which I wanted to make. Still a great difficulty remained; how was I to recover the path which would lead me out of the marsh, which was surrounded by water? I had a walking stick, and by feeling before me and on each side, at every step, I reached the side of the marsh; and so continued to feel my way by the side of it, till I found a foot bridge which led me out of it, and with much difficulty felt out the rest of my way. Once I travelled six or seven hours in those marshes in a most tremendous storm of wind and rain, and was wet through all my clothes nearly the whole of the time. Being engaged to preach that night, I determined if possible to be at the place where I was going by the time appointed; this I accomplished in safety. The storm tore up trees by the roots, overturned buildings, wrecked many ships on that coast, and broke a sea bank near Boston, by which a considerable tract of country was deluged, and many cattle and sheep destroyed. It was the most tremendous day in which I ever travelled; but I thought myself in the way of duty, felt composed

and happy, and sustained no serious injury. God gives strength according to our day.' pp. 165—168.

Besides perils of this nature, he sometimes endured—not perhaps 'perils from false brethren'—but inconveniences, some of them vexatious, and some of them worthy of remembrance only as they evince the milder method in which religious opposition manifests itself now than formerly.

'When it was generally known that I was an avowed Unitarian, strange rumours were soon afloat respecting what I believed, and what I did not believe. The most absurd construction was put upon my words, and I was sometimes charged with saying things which I had not even thought of. Every possible method was used to frighten persons from hearing me, from reading any thing which I wrote, and even from conversing with me. I was described as a most dangerous man, and credit was given me for talents to which I did not pretend, in order to persuade people that I was capable of deceiving them. It was said that I was so artful, and so capable of twisting things about, and of giving them a specious colouring, that those who heard me, or talked with me were sure to be misled: but, it was sometimes added, that the devil always employs such agents, that the first instrument he employed to deceive mankind was a serpent. A person once told a pretty large company, in my hearing, that my art and address was such, that, if I undertook to prove that black was white, I should make them believe it. Though I had never preached on politics, nor shown myself in any public way in political matters, there were persons who insinuated that I was an enemy to the government. I was charged with rejecting the scriptures, denying Christ, and being a mere Deist. Idle tales and misrepresentations were circulated to discredit my ministry and the doctrines which I taught. In the midst of all I had one consolation, my moral character never was attacked, nor was I charged with treating those who differed from me with illiberality; but, it was said, that Unitarians had the art of commanding their temper and using soft words, that they might the better deceive others.' pp. 48—50.

'I was once preaching in a barn, filled with attentive hearers; in my discourse I was labouring to show, that Christ was not sent to bless mankind by being righteous in their stead, but by turning them from their iniquities, and making them personally righteous. As I proceeded, I perceived that a man, who stood in the door way, was much agitated: at length he interrupted me, saying, "I have a message from God, to tell thee that thou art a lying prophet." As soon as he said this, I was about to ask him how he received his message, and what proof he had that it came from

God; and to assure him that I was not a prophet, nor the son of a prophet; but he prevented me, by adding, "I don't wish to disturb the congregation, I have said this to clear my conscience," and then walked off.' pp. 169, 170.

'At Mirfield, a village in Yorkshire, finding on my arrival about the middle of the day, that the house in which I had to preach that evening was not registered as a place of worship, and that the officiating clergyman had threatened to lodge an information against us, I drew up a certificate, had it properly signed, and sent off to the Abp's. register office in York the same afternoon, and preached in the house in the evening.' p. 145.

'The third time I was in Scotland I spent a Sunday in Falkirk, and, by the request of my friends, preached a sermon on behalf of the charity schools there. Of this, previous notice had been given by a printed bill, and in the newspaper. In consequence of this notice the managers of the charity schools, the day before the sermon was to be delivered, sent the crier round the town to inform the public they could not in conscience accept of any money raised by the Unitarians, and had an advertisement inserted in the public paper to the same purpose.' p. 293.

This is a very different rule of proceeding from that which has been a favourite with some of our orthodox friends in this country, whose 'conscience' in this matter leads them to be very willing to obtain the money of Unitarians for their purposes, and does not always render them cautious to refrain from the outcry, that Unitarians have no liberality.

'The third time I visited Crief I preached in a public hall: in the midst of my discourse about one third of my audience rose up and departed; the rest remained attentive.' p. 296.

'I once preached in Forfar, the county town of Angushire, in the Sheriff's Court-house. In the midst of my discourse about half my audience rose up and departed, after one of them had said aloud, "We will hear no more of it." The other part remained attentive till I had finished the service.' p. 297, 298.

These specimens of good manners occurred in Scotland. No such instances are recorded in any other place. These would not be worth stating, were it not for the proof they give of the growing liberality of public feeling. Throughout the whole kingdom Mr Wright was received with a kindness and liberality far exceeding what would have been exhibited fifty years ago, and far in advance of the principles of the law. For when he began his labours, as he tells us, 'the penal laws against Unitarians were in force; and the discourses he

preached and the tracts he circulated, had the laws been executed, would in England have subjected him to confiscation of goods and imprisonment, and in Scotland to an ignominious death.' But public opinion had outgrown the laws, they were in no case executed, and have since been repealed. Many instances are recorded of liberality highly praiseworthy, and which gave evidence of strong principle and courage, being, as they were, in defiance of the general prejudice.

'In the town of Pembroke, the mayor, who was also minister of the parish, being determined to prevent my preaching abroad, the minister of the tabernacle had the liberality to offer me his pulpit, in which I preached to a large and attentive audience. With this minister I had a good deal of conversation; as I also had with a Calvinist, who was a great bigot. At Haverfordwest, a Dissenting minister would have lent me his chapel, if I could have gone in disguise, that is, without letting it be known that I was a preacher of Unitarianism. In this town I preached in a house which had been an inn, to a large congregation, and was told I had four clergymen to hear me. At Milford I could procure no place to preach in, and the state of society in that town was such as rendered it imprudent to attempt preaching abroad. The same was the case at Tenby; and the mayor there was also the parish priest, and had prevented the crier publishing a meeting in the Methodist chapel.' pp. 368, 369.

'When I made my first journey to the west of England, the Presbyterian chapel at Salisbury was in the occupation of the Methodists; who behaved to me with great liberality. They lighted it up for me to preach in on a week-day evening. This was as I was going west. On my return they gave up the use of it to me for a whole Sunday, and I preached in it three times, and had many of the Methodists to hear me. It is true the chapel was not their own, they had the loan of it from persons who were Unitarians; but the manner in which they gave place, and accommodated me, showed real liberality.' pp. 418, 419.

'In Halifax I preached twice, in the Calvinist Baptist chapel. The Unitarian chapel being at the time under repair, and consequently not capable of being used; and the room in which the Unitarians met on a Sunday, for the time being, was occupied by a school on week-day evenings; our friends obtained the loan of the above mentioned chapel for me to preach in. The Calvinist minister came to hear me both evenings, and throughout behaved quite liberally.' pp. 214, 215.

Mr Wright made four tours in Scotland at different periods. From this part of his volume several passages of

interest might be taken. On the character of the Scotch, he remarks,

'I ever found the Scotch people hospitable, friendly, and disposed to do all in their power to accommodate and make me comfortable. The working classes I found much more intelligent and better informed, more serious, well behaved, and moral, than the generality of persons of the same rank in society in England: certainly more industrious, economical, and possessing abundantly more independence of mind; they respect themselves more, and have a higher regard to character: even their feelings of nationality are beneficial; for as they wish others to think well of them and their country, they take some pains to deserve their good opinion. The good effects of extending education to the mass of the people, manifestly appear in Scotland. The Scotch people have more close attention, and persevering application than the English; this, so far as free inquiry is excited is favourable to the discovery of truth. Though they have a good deal of bigotry and uncharitableness, if their attention be once gained, they will pursue the examination of a subject till they are fully satisfied, and then steadily adhere to what they believe to be the truth.' pp. 267, 268.

Concerning the state of religion, he says:

'As yet not a single Unitarian chapel had been erected, nor any public institution established for the promotion of Unitarianism. The different denominations of dissenters, were generally Calvinists and Trinitarians, most of them strict disciplinarians, and very stiff in the assertion of their opinions, and in maintaining their peculiar plans. The Wesleyan Methodists had made but little progress. A considerable part of the ministers of the established church were become more free in their opinions, and liberal in their conduct. Among these who had begun to think for themselves, skepticism was more common than in England, and the number of professed Deists and Atheists was greater in proportion to the population. Rational views of God and his government, and of christianity seemed essentially necessary to stop the progress of infidelity. I found the people generally fond of the discussion of subjects, eager for controversy, and very confident of the correctness of their own opinions, and the conclusiveness of their own arguments. The opponents with whom I had to contend, though very forward to enter upon the debate, seemed mere novices in the Trinitarian controversy, committed themselves very deeply at once, and appeared to have no conception of the ease with which their arguments could be refuted. Though warm whilst actually engaged in debating with me, and sometimes illiberal in their

remarks, they afterwards treated me with much civility and respect. In my latter visits I did not find them so eager to enter upon controversy, many of them seemed rather anxious to avoid it.' pp. 268—270.

We were interested in the following account, of the people in the hills of Yorkshire.

'Throughout this district there is a large population, manufacturing being carried on in all the vallies among the wild and barren hills, and amidst the bold, and in many parts picturesque, scenery. I seldom preached without having large audiences, even on week-day evenings, and on Sundays hearers would come from a distance of ten or twelve miles. I was heard by people scattered over a tract of country of not less than three hundred square miles, to whom till the last few years Unitarianism was quite unknown. The people in this district, though plain and homely, and somewhat blunt in their manners, discover a good deal of manly and independent feeling, and appear to be greatly improved since Sunday schools have been generally established among them. They seem to me to resemble a strong luxuriant soil, which only needs cultivation, and will well reward the labour bestowed upon it. No plans could be better suited to them than those of the Methodist Unitarians. Their mode of preaching is plain, simple, affectionate and impressive. Their modes of proceeding are calculated to awaken inquiry, and to cherish a liberal and independent spirit. They are adapted to the mass of the people, to instruct and improve them to produce zeal and exertion, and bring into exercise any talents they may possess for mutual edification, and public usefulness. They have already done much good, and, proceeding as they have begun, they cannot fail to do abundantly more. The judicious, unwearied, and gratuitous labours of their ministers are highly deserving of praise.

Though while among the Methodist Unitarians seldom a day passed but what I had to preach, and few days but what I had some miles to walk, public preaching was but a part of the labour I had to perform among them. Very frequently we had parties together for conversation, and I had many things to confer about, and many subjects to discuss, with individuals. With them I felt a union of soul, a fellowship of spirit, and was refreshed and edified. The openness of heart, simplicity of manners, frankness of behaviour, and fearless zeal in the cause of truth which they manifested, were quite to my taste. Their exertions in keeping up large Sunday schools, and in supporting congregational libraries are highly commendable. They have given proof of what the people may do, by their united, steady and persevering exertions, in the

Unitarian cause, and for the improvement of society, even when they have no persons of much property or influence among them.' pp. 321—323.

During his labours in Cornwall, where the people were ready to hear, and his preaching was principally in the open air, there occurred several incidents worth noticing.

'At Newlyn, a fishing village on the western side of Mount's Bay, I preached to about five hundred people, many of them fishermen, on the sea side. It was a delightful morning, the scenery, including land and sea, was beautiful and grand; the congregation sat on the grass, the scattered rocks and the sand. I preached to them on the parable of the prodigal son. Never did I see a congregation more deeply affected than this was, while I was insisting on the free mercy of God, as the father of his sinful creatures. This scene brought to my recollection how the word of life was first preached by our great Master and the fishermen of Galilee, on the sea side, or in any place where the people were disposed to listen to the glad tidings.' pp. 397, 398.

'At St Ives I preached twice, on the sea side, the congregations each time was estimated at more than a thousand hearers. During the first time I was preaching at St Ives, it rained while I was in the midst of my discourse, the people did not move, and a sailor, an entire stranger to me, came and held an umbrella over me. At St Earth I preached to a company of people by the road side. At Redruth, a populous town in the midst of the mining district, I preached four times, in the open air, the largest congregation was estimated at a thousand people.' p. 399.

'At St Agnes I preached twice in the market place, the first time to about a thousand hearers; the second time, after the notice was given, a heavy rain came on; but some hundreds of people came together, and urged me to preach to them, which I did; some of them held umbrellas over me.' p. 400.

Many anecdotes, more or less instructive, are scattered throughout the book, from which we select a few, and throw them together in this place.

'We soon got into conversation on religious subjects, and Dr Priestley's name happening to be mentioned, I perceived it excited alarm, which led me to ask if any of them had known him or seen any of his writings. They replied, they had neither known him nor seen any of his writings; but had learned that he was a very bad man, and maintained very dangerous doctrines. I said, of his doctrines, I will now say nothing, but I will give you some account of his character. This I accordingly did, in particular of the

manner in which he had borne ill treatment and persecution, and the spirit which he had manifested towards his persecutors; and warned them against giving implicit credit to what they heard about men and their doctrines, of whom they had no personal knowledge. This I perceived had a good effect.' pp. 75, 76.

'One of the ministers, a Calvinist, told my friend, that he once had a hard battle with the devil, who tempted him to believe that Christ was not equal to God the Father; but that he went upon his knees, and struggled in prayer, till he got the better of the devil; and that he had resolved to have nothing to do with those who deny the equality of Christ with the Father. Did not this man mistake the convictions of truth for a temptation of the devil, and call the suppression of those convictions in his mind a victory over the devil?' p. 171.

'Once when preaching in this town, I had a Calvinist preacher to hear me, and was told that he said, that if he had cut the throats of half the people in Moreton, he should have done less mischief than my sermon might do.' p. 405.

The miscellaneous character of the work before us, has led us to give a miscellaneous character to our notice of it. We may now proceed to a few observations in a little more orderly arrangement.

The mode of exertion adopted by Mr Wright, appears not to have been previously practised by any one of his sentiments in England, as it has not been adopted in this country. The Methodists, indeed, from the time of Whitefield, had given proof of the efficiency of itinerant labours, and there appears no good ground for supposing that men, equal to him in eloquence and zeal, might not be equally successful in diffusing the principles of Unitarianism. It is evident that Mr Wright, a man of plain, unpretending and simple manners, with little of that powerful or showy manner which takes the multitude, and recommends novelties—who was burdened also with a large number of the most offensive dogmas, against which violent popular prejudice was ever excited—yet succeeded to a very considerable extent, a most unexpected extent, in gaining hearers, and making converts, and founding societies. He stirred up a spirit of inquiry, he conquered prejudice, he created a deep and strong interest in the truths which he preached, and has left probably lasting effects in almost every part of the island. We will not venture to speculate on the effects that probably might have been

produced by powers of the same character with those of Whitefield and Wesley devoted to this work, but confine ourselves to the fact, that the actual success of the present agent has been so great as—more than to satisfy—to surprise, those who employed him, and to diffuse a spirit of increased zeal, animation, and ardour into the exertions of our English brethren. Other circumstances have doubtless concurred, but there can be no question that the reports of Mr Wright have contributed a great share toward creating that efficient, systematic, and persevering action, by which the English churches are now distinguished. This is one interesting effect of his labours, upon which he may well dwell as a portion of his reward.

Among the effects of his labours in those places where they were most successful, we are gratified to find him remarking, what has been so often remarked amongst us, and what we suppose must always be the case—that where these liberal principles become settled, the tone of the surrounding orthodoxy becomes more mild and liberal—the doctrines of the other communities are gradually softened. Thus, for example, speaking of the progress of truth in Lincolnshire, he says:

'Illiberality and intolerance had diminished. In many places Unitarians were not viewed with the same degree of horror as formerly; and, though much bigotry and uncharitableness remained, a spirit of free inquiry had made some progress; and whenever I preached, especially in Wisbeach, I was much better attended than I had formerly been.

Though the reputed orthodox did not allow a change to have taken place in their views, they no longer talked of Christ's having reconciled God to sinners, and many of them had ceased to assert that God died. They had found it necessary to refine some part of their system, and to come nearer to the language of scripture. The progress of Unitarianism had evidently extended its influence to their improvement. *They did not like to have the doctrines they maintained expressed in words which themselves had formerly used.*' p. 183.

This we look upon as one of the natural and legitimate consequences of the spread of the Unitarian doctrine, in their connection with that liberal spirit of free inquiry, which always accompanies it. And we have had as much pleasure in contemplating the progress of opinion in this point of

view, as in the actual spread of open and decided Unitarianism. The change which is thus made, almost imperceptibly, to pass over the creeds and feelings of the popular faith, is a testimony, not to be mistaken or refuted, to the soundness and beneficial tendency of the principles we advocate. A gradual change too, is far more desirable than a sudden one, because it is not accompanied by those convulsions which attend revolutionary movements, and which are so apt to unsettle the foundations even of those things which it is intended to preserve. It was a cause of deep lamentation at the time of the glorious reformation, even among the reformers themselves, that the necessary changes which were going on gave occasion to great immoralities; for many there were, who, on the overthrowing of their forms, thought they might give up the substance too, and carried to licentiousness their new principle of liberty. There is always danger of this in times of reform, and therefore we rejoice when we witness important changes going on quietly, not forced by any revolutionary efforts, but as if by a spontaneous and natural impulse. We have had great reason to congratulate ourselves, and our beloved New England, on the modifications which have thus been wrought in the prevalent theology, and which have given rise to some remarkable examples in point of Mr Wright's observation—'they do not like to have the doctrines they maintain, expressed in words which themselves had formerly used.' We see in this way the full maturity of the christian church coming on, serenely and safely, like the maturity of the natural year; not by the bursting out at once of the summer sun upon the wildness and coldness of winter, which in such case would not be able to establish its dominion, except by first occasioning distress and disaster through the violent change; but by the slow increase of its warmth, and the gentler breathing of the air, which lead on the season by an easy and imperceptible gradation, and establish the complete change at last without convulsion.

Mr Wright has not only borne witness to this partial mutation in the orthodox community, but has recorded numerous instances of entire revolution of opinion in orthodox individuals; many of them ministers. We have known such instances before, but we confess we were surprised at the number mentioned by Mr Wright. Some of his most valua-

ble coadjutors, as well as himself and the leading names of the English heresy, were once Calvinists, and brought out from that faith by the *force of truth*.

His experience on another point, as related in this book, is in a high degree gratifying. He confirms the opinion by facts—indeed, the opinion was founded on facts—that the doctrine of Unitarianism is the great remedy for infidelity, and that of the multitude of unbelievers, not a few would have been christians, if the gospel had been offered them in its true interpretation.

'A few miles from Dover, I spent an afternoon in conversation with a gentleman who had many years been an unbeliever; and he told me, that had the views of the scriptures and what they teach, which I had stated, come before him in the former part of his life, he should have been preserved from becoming what he had long been. I understood him to mean, that he should have been preserved from becoming an unbeliever. I have heard others make similar concessions.' p. 323.

'It appears to me, that Unitarian christianity alone can save multitudes of people, even of the unlearned and working classes, from going from reputed orthodoxy to mere deism. The general diffusion of education, so far as relates to reading and writing; the political discussions, which have been widely extended; and the variety of tracts, of one kind or another, which have been widely scattered every where; have opened the minds of the people to free inquiry, in a degree before unknown. Favourable as this is to the interest of truth, if proper means of information, on theological subjects, be not afforded the mass of the people, many of them will go, as indeed many of them have already gone, from misnamed orthodoxy to mere deism. The popular notions of christianity cannot satisfy men who inquire and think freely; and if they be left to identify those notions with the scriptures, their rejection of the scriptures will be the unavoidable consequence. This I have found to be the case in numerous instances. That Unitarianism is an adequate remedy for this evil, I have also had proof in many instances; I have the happiness to know, that many persons have been recovered from deism, and many others saved from falling into it, by being brought to the knowledge of Unitarian christianity. I have talked with individuals, who had for years been lost from the ranks of christians, who, after free and candid conversation, acknowledged, that had they in the former part of their lives been acquainted with Unitarianism, that would not have been the case. By others I have been told, that had they not become acquainted with Unitarianism, they should have become unbelievers.' pp. 450—452.

A statement to the same purpose, occurs in the extract which we made respecting Scotland. It is a statement which agrees with the experience and testimony of others, and which, corroborated as it is on every hand, we are very ready to put against the assertion, that this doctrine leads to infidelity.

Upon another topic still our author's testimony is valuable —namely, the suitableness of Unitarianism to the condition and wants of the poor. Our own experience on this point has taught us the futility of this objection to our doctrine, and Mr Wright has corroborated it in a way most effectual and satisfactory. To this purpose we have already made a sufficient citation, but as the lower classes were the principal object of his attention, and among them chiefly Unitarianism has prevailed of late years in England, we will add a few passages. The first is from his address on quitting his office.

'Mr W. then referred to the new aspect which Unitarianism has assumed during the last few years, to the new churches which have been formed, many of them consisting of the poor and unlearned, and stated as facts, which had been proved by the operations of the Fund, and of which he had witnessed the proof, that Unitarianism is capable of being, and now is in many places, the religion of the poor and unlearned, and his full conviction, that of all religious systems it is eminently calculated to be the religion of those despised and numerous classes, as being perfectly level with their capacity, containing a provision for their moral and spiritual wants, and requiring nothing but what they are capable of doing.' p. 123.

Again he says:

'If Unitarianism be genuine christianity, it must be as suitable to the common people as primitive christianity was, being in fact the same thing. The above remarks express sentiments which I have seen verified by facts. In numerous instances have I seen the objection to Unitarianism, that it is incapable of being the religion of the poor and unlearned, refuted by the best of all proofs, by its actually becoming the religion of many of them, in various parts of the kingdom, and producing in them that temper and conduct which all good men will acknowledge to be the genuine fruit of vital christianity.' pp. 33, 34.

'The correctness of the opinion which I formed in the outset, that Unitarianism is a religion suited to the poor and unlearned, has been abundantly verified in the course of my missionary life,

and each succeeding year has added much to the evidence of its truth, until it has become a well established fact: so well established, that none who are acquainted with the present state of Unitarianism can scarcely have the hardihood to deny it. The success of Unitarianism during the last twenty years has been chiefly among the common people. Many new congregations have been formed, the bulk of whose members are unlearned and working people. Such persons, when instructed in the Unitarian doctrine, I have found among the most active and efficient promoters of it. Mr D. Eaton's narrative of the York Baptists, and Mr J. Ashworth's account of the Methodist Unitarians in a part of Lancashire, may be referred to, among many other documents, as furnishing proof of what I have just stated. The frequent applications made to the Unitarian public, for pecuniary aid towards the erection of chapels, by new congregations, consisting chiefly of poor people, of which there are recent instances, furnish unequivocal proof of the progress which Unitarianism is making among the mass of the people. Dr Marsh, the present learned bishop of Peterborough, showed his penetration, and paid, whether undesignedly or not, a high compliment to Unitarianism, when he suggested, that *if the children of the mass of the people, were educated on Mr Lancaster's plan, and had the naked Bible put into their hands, on the plan of the Bible Societies, they would become Unitarians.* From my observation and experience, I am inclined to think this opinion of his lordship will be found correct.' pp. 439—441.

The Bishop is most certainly in the right. The Panoplist said nearly the same thing not long before its death. The Bible is unquestionably the best Unitarian tract in the world. Let it be read without teachers, interpreters, catechisms, and creeds, let it be safe for a man's reputation and comfort to find out its meaning for himself, and there could be no doubt about the result. But so long as the study of it is watched as it is by the emissaries of orthodoxy, and even Bible Societies will not send it abroad without orthodox 'notes and comments,'* its pure doctrine will be forbidden access to the majority of minds. Yet we believe that the progress of liberty and education will verify in the end the prediction of the Bishop of Peterborough.

It is one object of the publication before us, to urge and encourage the brethren in England, from a view of what has

* For example, the first chapter of John, in most of the editions of the Bible Society, has this note prefixed—*the Divinity of Christ, &c.* Every page has some note. Yet it purports to circulate 'without note or comment.'

been done, to go forward with new zeal and added exertions in the same cause. He bears testimony to the necessity of ardour, activity and perseverance, and collects all the counsels of his experience for the direction of future labourers. Many of these are very valuable, and evince great judgment, prudence and piety. We would willingly quote from them at large, if we were not already straitened for room, although they might not have much applicability to the state of things in our own country. One passage we must make room for.

'What has actually taken place fully convinces me, that if Unitarianism be preached as the doctrine of the gospel, in a plain and popular style, in a lively and zealous manner, it will be successful. But it must be so preached to the mass of the people that they can understand and feel it, or they cannot be expected to embrace it. It must be shewn to be what Jesus and his apostles preached. It is not refined and philosophical reasoning which will reach their understandings and hearts; but the PLAIN GOSPEL, STATED IN A WARM AND AFFECTIONATE MANNER; the proofs which will have weight with them must be derived from scripture, and conviction can be produced in their minds only by urging the plain facts and positive declarations of scripture. Unitarianism must be preached to them as a vital and practical religion, which comes home to the heart, and contains a provision for all their moral and spiritual wants. That style of preaching is best, which is best suited to the people addressed; the extemporaneous mode will be found to suit the mass of the people best; and a direct address to them will excite their attention more, and make a deeper impression, than the most elegant composition which is not directly addressed to them. Whatever is delivered in a style which is not suited to their capacity and attainments, which is not calculated to reach their hearts, will be lost upon them. With the poor and unlearned, a familiar, impressive and solemn mode of address will generally prove effective. It will be found best to begin with those subjects which relate to the moral character and government of God, and his infinite love and mercy in Jesus Christ. *No system is more rich in topics calculated to affect the heart and interest all the feelings than that of Unitarianism;* and if we bring them out in a proper manner, we shall gain the attention of the hearers, and, whilst we enlighten their understandings, win their affections.' pp. 447—449.

We have been struck with the instances which our author adduces, of the extinction or decay of the simple faith in several congregations, from want of courage and openness on part

of the minister, and, consequently, of proper information on part of the people.

'This minister, by his still plans, not disturbing others by preaching the doctrines which he believed, brought his congregation to nothing, buried the last member of it, and after officiating about forty years, retired to spend the evening of his life in repose, having no people to minister to; the old chapel in which he had been minister was pulled down; at length he died also, and was buried; so ends his history. On the contrary, Mr Platts, by publicly avowing, and preaching openly what he believed to be the truth of God, and by pursuing active plans to promote it, raised a congregation, which has so increased as to find it necessary to leave their first chapel for a much larger one. Such facts show the practical tendency and effects of the opposite plans of concealment and open avowel, of indifference and zealous activity.' pp. 62, 63.

'It is painful to relate, that the fate of some of the old General Baptist churches, has been like that of some of the old Presbyterian churches; the congregations have become extinct, and the chapels either suffered to fall down, or to pass into the hands of other parties. The cause of this I have been anxious to ascertain; and am perfectly satisfied that none of them have been ruined, or even injured by the introduction of Unitarianism among them. Not doctrinal preaching, but the want of it, and in particular the want of christian zeal, which doctrinal preaching might have helped to excite, of steady and persevering exertions in the cause of divine truth and for the salvation of men, which would have kept their souls alive, have been their undoing.' pp. 245, 246.

'I learned that, formerly, there were ministers, in several places in Cornwall who were Unitarians; but they could hardly be called Unitarian ministers, as the Unitarian doctrine was not made known by their public ministrations. The light which shown in their own minds not being diffused around them, departed with them; they were succeeded by Calvinists, the darkness of reputed orthodoxy remained, and no trace was left that men of more liberal and rational views had officiated in those places, except in the memory of here and there an individual who had been intimate with them. Far be it from me to question the purity of the motives of the good men of whom I am speaking; but I may be allowed to give my opinion of the plans which they adopted, so far as I have been informed respecting them: and I am fully persuaded, that had they preached the Unitarian doctrine plainly and openly, and used all possible means to communicate the knowledge of it, important effects would have been produced.' pp. 384, 385.

Our readers may remember, that a report was current a few

years since, of a contemplated visit of Mr Wright to this country, and that although many did not anticipate from his coming the advantages which seemed to be hoped in England, yet that he was anxiously looked for by others, and would have been cordially welcomed. The circumstances which prevented his coming, are stated at length in the present volume, and are very honourable to him. It seems that the opinion of his friends on the expediency of the mission was divided, and that on this account, although he had it greatly at heart, he absolutely declined proceeding. His concluding remarks are these:

'Though some persons who were anxious to carry the measure might not be pleased with the course I took, I still think I acted right, and did what was best for the cause. I had to sacrifice my own feelings in this, as I have had to do in other cases; but I followed the best dictates of my judgment; and it is a maxim which I have always endeavoured to keep in view, that in no case should the feelings be suffered to lead us contrary to the dictates of the understanding. I still think a mission to America would have greatly promoted the Unitarian cause; and it is highly probable the sea voyage would have been of essential service to my health and constitution; but providence overruled things otherwise, and we ought in all things to say, the will of the Lord be done.' p. 108.

For ourselves, we believe the measure would have been of doubtful issue at best, and are satisfied that the final decision was right. Yet we should rejoice to see some of our foreign brethren amongst us, and think it desirable that the bonds of fellowship should be more nearly drawn, and a better intercourse maintained. It would be a mutual benefit to us and to them. We do not speculate together on all points, and probably the great majority of believers in this country differ very considerably, in many of their views of the christian doctrine, from the majority in Great Britain. We have not brought ourselves to adopt, as part of our own faith, much less to insist upon, as essential parts of our system, some of those doctrines which are so obnoxious in England, which are possibly no less obnoxious here, and which go to form in the eyes of the public such a collection of odious tenets, as we should think burden sufficient to sink any cause. We give to the word Unitarian a wider and more generous acceptation, and we confess should have been more thoroughly pleased with the account of Mr Wright's labours, if he had not sometimes

brought to our mind, that his definition of Unitarianism excludes many whom we are proud to call brethren, and embraces views of doctrinal subjects to which we should give very tardy and hesitating assent. But this makes us only the more desirous of increased intercourse. We need to be better acquainted with each other. We need to enlighten and aid each other. The English and American churches are toiling together in one vast work; and though they see not all things alike, nor all things perfectly, this should be no bar to their union—for it is equally the boast of each, that they believe there is 'more light yet to break forth from God's word,' and their desire and prayer to be instrumental in advancing it. Let others separate, in jealousy, or in bigotry. Let *these* come together in fellowship, and not doubt that this will help them to come nearer in faith. The liberal spirit of our friends abroad we gratefully acknowledge, and the interest which they have taken in what relates to the cause of truth and improvement in this country. We cordially reciprocate their kindness, and shall rejoice in the prospect of better mutual acquaintance, and mutual aid and encouragement in common objects.

ART. XIX.—*A Sermon, Preached before the Vermont Colonization Society, at Montpelier, October* 13, 1825. *By* JOHN WHEELER, *Pastor of the First Congregational Church, Windsor, Vt.* 8vo. pp. 28. Windsor. 1825. W. Spooner.

THE question of the slave trade and slavery is again being discussed in England with all the earnestness that ever was excited by it; and the friends of abolition seem resolved to leave no effort untried to accomplish their great object. In this labour they have one eminent advantage over those who are seeking to abolish slavery from the United States, in the circumstance that their slave holders do not reside amongst themselves, but form a class distinct from the national community, and inhabiting a distant territory. They can press their measures therefore with a vehemence which could

hardly be ventured here, where it is necessary to consult the feelings of our own brethren and neighbours, a constituent part of the same community, whose interests and jealousies are all awake, though they are, for the most part, sensible of the evil, and anxious for its removal. We cannot help thinking, however, that this very difference of circumstances may be found to have correspondent advantages, in producing a more calm, temperate, considerate discussion of the means of abolition, in which opinions and measures shall be less influenced by party and passion, and more entirely guided by reason and discretion. Indeed we do not see how passion can be greatly excited in this country, however some individuals may choose to rage—for there can be, and we believe there is, no essential difference of opinion on the subject between the people of the slave holding and of the free states. All alike look upon it as a sad and portentous calamity, forced upon us by the sins of our ancestors, and threatening most disastrous consequences. The slave holders have themselves used as strong language on the subject as others. Their state legislatures have taken measures. Their senators and representatives to the national congress have aided in denouncing and suppressing the traffic. There are, undoubtedly, large numbers among them still governed, as many always will be, by a selfish interest, who resist all interference, and maintain the divine right of masters. This is to be expected. But the sober reflecting majority, we have reason to think, hold not very different views from those who inhabit the more fortunate portions of the land, from which the scourge was long ago removed.

Although therefore less violence should be used on the subject than in England, and all our publications should assume a milder tone, it will not follow that there is less feeling here, but only that it issues a more solemn and practical voice. There are, there can be, none of those outrages committed here in opposition to improvement, which have disgraced the West India planters, and none of the consequent bitterness, animosity, and revengefulness of spirit, which breathe little short of the 'threatenings and slaughters' of civil war. We are brothers expostulating with brothers and giving advice in sad sympathy; not superiors railing at inferiors, who, roused to wrath, return railing for railing, and re-

pay counsels with threats. We hope for quicker and better results from this rational and conciliatory course. We should tremble for the cause of abolition, and consequently for the cause of our national union and good fellowship, if rash pens should be engaged, and injudicious zeal should be suffered to blow up a flame of contention between the distant sections of the country.

At present there seems to be every disposition to avoid this. The Colonization Society is principally patronised by our southern brethren themselves; and the spirit with which it has been advocated in New England has been, as far as we have known, enlightened and generous. There has been little officious or offensive interference, and though some galling remarks and unkind allusions may have been sometimes made, yet they do not indicate the strain of sentiment which generally prevails.

Indeed there is no call for an angry zeal on this subject. There can be no doubt that the condition and treatment of the slaves is almost without exception kind and considerate. The most earnest humanity could not be roused to extreme indignation; for there is no habitual cruelty actually exercised towards these unfortunate beings. On the contrary, they have as much happiness as is consistent with a state of bondage. Their yoke is made as light to them as circumstances allow. True, they must bear the yoke, and their masters' safety requires that it be a heavy one. But for this we cannot be angry with their masters; for there is no alternative but the rigorous bondage of the blacks, or the extermination of the whites. Never be it forgotten that they are more to be pitied than blamed, whose lot is thus unhappily cast. When we plead for abolition it is not because of cruelty and oppression needlessly exercised, because of wanton tyranny and gratuitous inhumanity—for these by no means characterize the slave system of the United States; but it is because of the *intrinsic iniquity of the system itself*—which, though it should be administered in mildness and mercy by masters and mistresses, all of whom shall be tender and faithful as the kindest parents, is yet nothing better than intolerable injustice and crime. Disguised it may be, and its terrors softened, and its bitterness sweetened, still it is, and can be, nothing but the minister of misery to those who wear its chains, and of cor-

ruption and ruin to those who impose them. Even could it be made plausibly to appear, that the unfortunate blacks are happier than they would have been in their native condition; still the lover of man and of his country will be none the less anxious to put an end to the wickedness, *because* it is wickedness.

The interest, then, which is taken in those miserable beings, is not on account of their being cruelly treated, but because *they are slaves;* and no kindness can compensate for the loss of freedom—the best privileges of servitude are bitterness and woe in comparison of the mere feeling of liberty. Because, also, God and nature teach us that no man has a right to make a slave of his fellow, and we desire to relieve our own country from the wretched necessity of contradicting this right—the more wretched, because it is opposed to the whole spirit and language of our institutions. Because it is impossible for a slave holding nation to be so happy, so prosperous, or so virtuous, as a nation exclusively of freemen. Because we are ashamed that our fathers should so manfully have taken the first step toward abolition, and we be unwilling to follow. Because we are mortified at the striking inconsistency of a people making the traffic on the ocean piracy, and yet tolerating it within its own borders. Because, in order to keep a nation of bondmen in order, it is essential that they be kept in deep ignorance, both of the state of the world, and of the principles of christianity; for both are so full of the spirit of liberty, that if the blacks should be taught, they would be filled with that spirit, and then we should witness upon our own plantations the scenes of St Domingo. The insurgent blacks would undoubtedly be put down; but is it worth while to spill the free blood of America in resisting the struggle of an oppressed people for their freedom? Is it not better to devise some early and safe mode of giving them liberty, education, and religion, and so changing them into a people which shall be an honour, instead of a blot, upon the earth?

It is for the interest of all parties that the abolition should be effected—we do not say how or when—but upon some judicious plan, and as soon as possible. It is for the interest, the pecuniary interest, of the states themselves, if any reliance is to be placed upon the very remarkable table which we here quote from Mr Wheeler's notes.

'The following facts are taken from the "Weekly Register," printed at Baltimore.

"The slave population either checks or drives out the free white, as is shewn by a comparison of the different censuses.

Free whites in	1790	1820
Maryland	208,649	260,022
Virginia	442,117	602,974
	650,766	862,996
Increase in 30 years		—212,230

"Or at the rate of a little more than *thirty per cent.* in thirty years, whereas in the United States, generally, (including these states,) the increase has been more than *one hundred and fifty per cent.* for the same time. Maryland and Virginia, in 1790, had *one fifth* of the whole free population of the republic; but, in 1820, they had only *one ninth*. Virginia shews an increase of only 160,000 free whites in 30 years. but even densely populated Massachusetts had an increase of 150,000 in the same time, notwithstanding the vast migrations that have been made from the last named state, whose territory is small, soil poor, and climate severe! But the stock for increase was only 373,000, whereas that of Virginia was 442,000—so Massachusetts has increased much more rapidly than Virginia.

"The valuation of the *lands* and *houses* of New-York and Pennsylvania in 1815, under the United States' Assessment, (the principle of which was the same in *all* the states,) was more than six hundred millions of dollars, whereas the aggregate valuation of the the lands and houses, *and that of more than a million of slaves added thereto*, in the states of Maryland, Virginia, North Carolina, South Carolina, Georgia, Kentucky and Tennessee, was less than five hundred and twenty millions, or nearly one sixth less. And, if the personal property—say in *all* articles raised, produced or obtained, for consumption, sale or barter—the utensils and tools of the farmers and mechanics and their stocks on hand, the machinery of the manufactures—the ships and other vessels belonging to, and the goods in the hands of the merchants and dealers—the amount of money that the whole have actually invested in public securities or stocks, or on hand—their household furniture and other conveniences, of the people of the "free states," were compared with the like species of property belonging to those of the south, the value of the one would, no doubt, *eight* or *ten* times exceed that of the other."

'The area of the two states named, compared with the united areas of their seven other, is *very* small, and the aggregate popu-

lation in 1810, was 1,770,000; whereas that of the seven states 3,240,000. What a difference!

In 1791, the lands and improvements of Pennsylvania were valued at 165 millions—but those of Virginia, and all her slaves, at only 71. And in 1815, little Connecticut was put down at 88 millions, while the large state of South Carolina, with her slaves, was valued at no more than 74 millions. By the state assessment of 1824, the dwelling houses and lands of Connecticut were valued as follows,

29,778 dwelling houses	20,267,383
2,606,789 acres of land, averaged at $19.64,	51,228,308
	$71,495,691

'Observe, the *whole* land in the state is averaged at nineteen dollars and sixty-four cents per acre!' pp. 27, 28.

The rapid increase of the slaves, also, beyond the increase of the whites, presents the most alarming and urgent motive for some decided measures. The white population doubles itself in about twenty-five years, the slaves double their numbers in less than twenty years. So that as there were 1,500,000 in 1820, there will be in 1880 12,000,000—about equal to the whole population of the country at the present day. There are no circumstances on which to build the expectation that their increase can be checked. As far as human foresight can reach, it must go on as inevitably as the nation enlarges. The mind is appalled at the imagination of twelve millions of black slaves! What is not to be feared, what dreadful consequences are not to be apprehended, in a community carrying within itself these accumulating materials of conflagration and ruin! What shortsightedness to put off the evil day, and defer the remedy until it shall have grown too mighty for a cure! Now is the time, when our eyes are first opened, when the alarming prospect begins to open upon us—now is the time to frame some plan, to try some experiment, and begin that work of abolition which years only can complete, and which will be more and more difficult the longer it is delayed.

The experiment of the Colonization Society is therefore most interesting. Whether it can accomplish the great object, time only can determine. We suppose it can only do it effectually by exciting the national government to exert itself. But it has been begun and is patronised by those who are most nearly concerned, and it promises more than any scheme

yet devised. We suppose it impossible that any association of men, independent of the government, should thoroughly accomplish this design; but we believe that through this means public sentiment may be influenced, public opinion be formed, and thus a call be made upon the general government, which it could not refuse to obey, to take the work of emancipation into its own hands, and sweep the country clear of this abomination. This is a feasible project. Every thing in this country must be effected in this way. Public opinion must precede the law. The desideratum therefore is to form that public opinion. This we conceive to be the whole purpose of the Colonization Society, so far as it regards the state of slavery in America. It may found a very clever nation in Africa, and remove a few thousand blacks from our shores, and in this way do good—do great good. For it would not only create the happiness of these individuals, and light the lamp of civilization and religion on the African coast, but would build a city of refuge from much of the horror of the slave trade—as the British settlement at Sierra Leone has been the means of delivering 10,000 captured natives from their prison ships, and restoring them to their rights. All this is benevolent and well. But as far as regards the extermination of slavery within our own borders, it is a perfect nullity. It amounts to nothing. It is draining the ocean with a seive. The slaves would increase far beyond the means of any voluntary society to ship them off, and their masters would hold them up at prices far beyond any possible income to ransom them. For it is to be considered that, though instances of admirable benevolence, like those of Minge and others, will probably occur, yet many will be found to present the most obstinate resistance to the project, and not a few, it is to be feared, who would be unprincipled enough to make it a matter of speculation and personal profit. And how are the means of any private association, ever so extensive, to keep pace with the natural growth of this growing evil, aided by the machinations of men whose interests it will always be to hinder its operations? We consider all expectation of this kind to be more visionary and impossible than any Quixotic enterprise within our recollection. Of course our hopes from the Colonization Society do not in any degree rest here. It is in its efforts to move the public heart, and form the public opinion, that we conceive is

founded the hope of remedy for the evils that threaten. Here is something possible. Rouse the attention of the nation, teach the people to feel deeply on this subject, excite them to a strong interest in it, and the National Legislature will by and by come forward. Let the people call for it, and the arm of the government, which is strong enough to do what it pleases, will be stretched out to this work, and will perform it. Mr Wheeler speaks correctly on this point, but he would have spoken more to the purpose, if he had insisted on it more at length.

'To obtain these benefits it is necessary that the arm of government should interfere, in its strength; and then something will be accomplished on a scale commensurate with the greatness of the object. Much may be done without it, but this would strike a blow at the root of the evil, and enable us to look forward to the day, when the desire of our hearts would be accomplished.

'But for this purpose public opinion must be excited on the subject. When the voice of the nation calls for this aid from the national government, it will be rendered; but until then the work will go on tardily, and the prospect will be doubtful. Several of the states have already expressed their opinion, and if all of them would rise up, with one simultaneous movement on the subject, and express their opinion, no doubt we should see congress engaged in the business, and might hope soon to be freed from the stain that now darkens our national character.' p. 12.

'When the public voice calls long and loud, the representatives of the public will feel bound to do something in their national character; and it may result in noble deeds, like our sister republic, Colombia, who has fixed the time, beyond which slavery shall not stain her fair soil, nor mar the rising glories of her free institutions. And when the united voice of our country shall cry for the extinction of bondage, we shall find its manacles breaking in sunder.' p. 24.

He adds in a note;

A million of dollars given each year by our government, *would transport in fifteen or twenty years, the whole of our coloured population to Africa.* And every one, who has examined the items of our national revenue, knows that this could be done, without imposing the least burden upon the nation at large. I do not suppose that it would be morally or politically right to colonize with this rapidity; there might be obstacles in finding vessels to convey them, or in the circumstances in which they would be placed on their arrival in Africa; but these are not insuperable, and I make

the statement merely to shew that the thing is *possible*, and therefore not chimerical; for the great objection which is constantly urged in this part of the country is, the utter impossibility of ever accomplishing the removal of the coloured population.' p. 26.

The 'impossibility' lies in the unseconded efforts of the society; and this impossibility will remain forever, unless the people, those who are interested as well as those who are not, shall unanimously desire the extirpation of slavery, and thus lay their commands upon the government to effect it. We rejoice in the efforts that are making to produce this state of public sentiment, and devoutly hope that no rashness and indiscretion of language, or of measures, may excite a jealousy against the society or its friends, which shall thwart the benevolent and patriotic design.

But although this ultimate object should never be attained, though the curse and horrors of a growing population of slaves should be entailed upon us to the end of time, still the society may do actual good. To establish a colony of educated and christian blacks in their own land—if such can be found to go there—is an achievement not to be accounted unimportant. It is planting a vine which may, which we have a right to hope will, spread and overshadow a large portion of the continent—not soon—nations are not born, nor born again, in a day—but in the course of centuries. Upon this point the language of Mr Wheeler deserves notice. Some of his expressions have the strength of rhetoric rather than of truth, but with a proper allowance seem to be perfectly just.

'The slave trade has long been regarded by Wilberforce, and Clarkson, and all the enlightened champions for Africa, as the great cause of African degradation. If this could be destroyed, the root of the evil would be exterminated. Do this, and you raise in a moment, a vast continent to high eminence on the scale of moral being. I do not mean the slave trade, simply as it is carried on by Europeans and Americans, but also as it exists in Africa itself. There the spirit of slavery reigns in all its horrors, and displays itself in the constant occurrence of intestine wars, and midnight depredations, and wild misrule, and rapine, and murder, and heart-rending separation of families and friends. No civilization can find its way into such society; and even the progress of christianity would seem to be prevented by every obstacle that man in human society could array against it. The combined influence of the civilized world may do much to destroy slavery, but they cannot

exterminate it. The evil must be cured in its cause, as well as in its effect. It must be stopped at the fountain. And this can be done only through the medium of colonies. Sierra Leone has destroyed the infernal traffic within her reach, and other colonies, established on similar principles, will do the same.

But a colony will do much to aid the introduction of civilization and christianity into Africa. Colonies from Egypt introduced civilization into Greece. Greece introduced it into Italy by colonies. Europe was civilized by the Roman military colonies. And more than all, who planted this western world, and caused the germ of liberty to take root, and gave to the world an example of happiness, and peace and contentment, which is its glory and its astonishment? Who did all this? A few scattered colonies. Look, my friends, and see a nation born in a day; giving by the principles of its government, and the liberality of its institutions, a new tone and spirit to the civilized world. A nation, which rose amidst wars and oppressions, amidst difficulties and dangers more appalling, than any which cluster around the coast of Africa. Look at ten millions of people, scattered over these states, and see their peace and contentment; see their influence in awakening all the southern continent to a knowledge of freedom, and in sending the principles of civil liberty through the world. Look at all this, and then ask, will Africa be benefited by colonies, which carry christianity and civilization with them? That man's heart must be cold, and his sympathies dead, and himself unworthy the name of freeman, who does not find his soul kindling into a glow of delight at such a prospect of benefiting hundred millions of his fellow creatures.' pp. 14—16.

In a note to this passage, he adds;

'I am aware that there is a very great difference between the character of the colonists now sent to Africa, and those who first came to our shores from Europe. Still the circumstances of the African colony are much more favourable for rapid increase in knowledge and influence, than the first colonies of our country. It is about three or four years since the settlement was made at Cape Montserado. There are now three schools in operation, and a fourth, for academical instruction, is about to be established. Several coloured preachers are among the emigrants. A printing press is soon to be sent out. It was *nineteen* years after the landing of the pilgrims at Plymouth, before printing was executed in this country; and it was not until 1755, that the press was free from legal restraints. The intercourse of the African colony with the civilized world, is infinitely more expeditious and more general, than was the intercourse of the American colonies. "Sierra Leone has, in its growth, outstripped all other British colonies." The Colonization Society have endeavoured to select persons of the most intel-

ligence, of the purest character, for settlers, and some in this country are in a course of instruction, preparatory to going to Africa.' pp. 26, 27.

Our author is too sanguine in this. He overlooks the necessary and almost infinite distance between the high state of knowledge and education in the first settlers of this country—many of them distinguished among the learned of the day, having enjoyed all the light of the English universities—and any who might be selected from the coloured population of the land. The difference is such as to throw ridicule upon the whole statement in the view of sober thinkers and practical men. The advantages which the colony at Montserado will enjoy from having a press fourteen years sooner than the Plymouth colony had, is rather of fanciful than real moment, and we suspect that few of the 'coloured preachers' will make good the place of Cotton, Higginson and Norton. Even the frequency and ease of intercourse, though 'infinitely' greater than with the early American colonies, can do but little to compensate for the want of the master minds of the leaders, and the stern habits of industry and virtue in the people. But we do not mean to press this too strongly. We have no doubt of the advantages and the good prospects of the colony, thus far. To a plain and rational statement, we should doubtless assent. Extravagant calculations and declamatory anticipations are calculated to disgust, rather than invite attention to the cause.

We must stop here for the present, without proceeding to those further statements which we designed to make. Mr Wheeler's sermon pleased us. It is a good specimen of animated preaching, and has that great merit of an occasional discourse, that of being truly occasional.

ART. XX.—*For the Oracles of God, Four Orations. For Judgment to come, an Argument, in nine parts.* By the REV. EDWARD IRVING, M. A. Minister of the Caledonian Church. Hatton Garden. Philadelphia. 1824. pp. 407.

WE know not but the 'Orations' and 'Arguments' of Mr Irving may now be a forgotten book. We ought perhaps to apologize to our readers for calling their attention to it at so late a day. But the temporary notice the author attracted, we think a phenomenon, which may suggest some useful reflections. We read his work, we confess, with no slight feeling of disappointment. We do not think it destitute of merit. It is, with all its faults, and these are gross enough, the production of no ordinary mind. It bears the stamp of a rich and powerful intellect. But it is not precisely what the late astonishing popularity of the author, as a preacher, led us to anticipate.

We are not among those, who think that he, who succeeds for a time in becoming the 'doting world's favourite,' has in all instances the best founded claims to distinction, or that his fame is always of the most solid texture. Human nature, we know is capricious, in what it praises, and in what it censures, often equally extravagant. Popular flattery is frequently but an impure exhalation of rank breath, a vapour as suddenly dispersed as gathered. But Mr Irving appeared, for a while, to be the idol not merely of an unthinking crowd. If he was a magician, he seemed one of no common every-day stamp,—no 'phenomenon to be gazed at and forgotten.' He compelled the homage of strong intellects. He numbered among his auditors not the titled, the great and fashionable alone, but men of taste and refinement, the fastidious *literati* of the age.

This popularity we shall attempt to account for, after stating a little more fully what we think of Mr Irving. His faults are obvious and striking. Though the principal performance in the volume before us is dignified by the name of 'Argument,' it is astonishingly deficient in well-sustained, clear and forcible reasoning. It has abundance of good matter, blended with much that is crude, coarse, and puerile. It is disjointed, immethodical and rambling.

Mr Irving has fertility of mind, but he makes an unskilful use of his materials. He pours out all his thoughts and reflections, good, bad, and indifferent. His conceptions are sometimes grand, but they are thrown in with so much that is narrow, gross, extravagant and weak, that they make no deep impression. The whole piece is of a flimsy texture, loaded with frequent digressions, and containing ebullitions of feeling, remarks, speculations and hypotheses on all sorts of subjects. It is an unformed mass of heterogeneous matter. It has vigour, wildness, and exuberance, but it is the wildness and exuberance of nature, throwing up rank and noxious weeds by the side of more generous plants. What renders the work more disgusting is, it is written in a tone of great self-sufficiency, arrogance, flippancy, and contempt of common courtesy and decorum. Mr Irving would have us view him in the light of a Reformer. He thinks that by new modes of address, by 'new vehicles for conveying the truth, as it is in Jesus, into the minds of the people; poetical, historical, scientific, political and sentimental vehicles,' something may be done to awaken attention to religion among persons of all descriptions,—'imaginative and political men, and legal men, and medical men.' Accordingly he allows himself great latitude, both as regards the nature of his topics and illustrations, and his manner of introducing them. He adopts the style and form, he tells us, of the 'oration and the argument; the one intended to be after the manner of the ancient oration, the best vehicle for addressing the minds of men, which the world hath seen; far beyond the sermon, of which the very name hath learned to inspire drowsiness and tedium; and the other after the manner of the ancient apologies, with this difference, that it is pleaded not before any judicial bar, but before the tribunal of human thought and feeling.'

We fear that the cause of christianity will be little benefited by effusions resembling those of Mr Irving. They are deficient in plainness and simplicity, in marks of strong practical sense and lucid arrangement. Mr Irving is too fond of the vague, dreamy and mystical. His conceptions are too often indistinct and shadowy, vast but ill defined. Now all this undoubtedly added, for a time, to his popularity with a certain class of minds. There are those who are fond of

listening to the marvellous, strange and fantastick. Part of the popular literature of the day partakes of these characters. But the preacher should discard a style founded in caprice and bad taste, he should aim above all things to be natural and distinct. He should adopt a manner fitted to be popular and impressive, independently of the fluctuations of fashion and sentiment. Otherwise he may, like Mr Irving, obtain temporary ephemeral applause, but neither his fame nor usefulness will be lasting.

Further, we think that Mr Irving owes, or owed much of his success, whatever it was, to the tone of earnestness and deep feeling, which pervades all he says. He addresses men on topicks connected with their future and great interests, as one who perceives the full magnitude of those interests, and feels a strong solicitude to promote them. He is always engrossed with his subject; and presses it on his hearers with fervour and energy. His style is altogether of the exciting kind. This style, meets, in some measure, the demands of the age, and Mr Irving may be considered so far fortunate.

After all, however, the secret of his late popularity, we think, was his eccentricity. He presented himself to the publick in a novel and somewhat strange character. He appeared, not simply a preacher of christianity, but a critick and reviewer. He occasionally amused his hearers with digressions on poetry, metaphysicks and philosophy. He talked familiarly of Shakspeare and Spencer and Milton, of Plato and Socrates, and Locke and Newton—dealt out morsels of criticism on all subjects from Hooker's 'Ecclesiastical Polity,' and Baxter's 'Saints' Rest,' to the 'Castle of Indolence' of Thomson, the 'Cotter's Saturday Night' of the 'too yielding poet' Burns, and the 'old English poem of the Nut-brown maid.' Interpersed with these, were frequent allusions in the strain of panegyrick or of invective, more frequently the latter, to living characters, all well known, and some of them popular favourites. Jeremy Bentham, 'the shrewdest jurisconsult, yet perhaps most limited philosopher, of the day,'—Southey and Wordsworth, and Byron and Moore, all came in for a share of his notice. We think that the novelty and strangeness of such a style—that curiosity, restlessness and morbid love of excitement, will go far

towards accounting for the kind of notoriety he obtained. He talks without any sort of restraint. 'For criticism,' he says, 'I have given most plentiful occasion, and I deprecate it not.' He feels little respect for publick sentiment, and is utterly regardless of the laws of good taste. Now such hardihood and recklessness, if accompanied with tolerable fertility of imagination, and moderate vigour of intellect, cannot fail of enabling a speaker or writer to produce some sensation, especially if he undertakes to comment on manners, persons, popular amusements and literature—on all that men think, read, talk or dream about. Such a style, however, cannot be too strongly censured. A christian minister has no right to use it. He cannot use it without degrading himself, and incurring the charges of impropriety and indecorum. Nothing, we conceive, but the healing voice of religion—nothing but the sustaining and consoling accents of mercy and hope—no warning but against vice—no exhortations but to virtue and righteousness, should be heard within the hallowed walls of christian temples, during hours consecrated to publick instruction and prayer. The decorum which belongs to the occasion and place forbids all profane topicks.

We do not deem it important to offer any remarks, either in the tone of praise or censure, on the theology of Mr Irving. We will observe, simply, that he has very little to say on the 'doctrinal shibboleths' of the age. We suppose he holds in the main, the doctrines of the old Genevan school. But the harsh and gloomy features originally belonging to these doctrines, appear to be much softened under his touch. He is opposed to the scholastick style, and dry technical method of treating subjects of religion, common in some former times. The ear of men of the present age is shut, he observes,

'And I hope the ear of all men is forever shut to the authority of names; and it is vain now to quote the opinion of saints or reformers, or councils or assemblies, in support of any truth. They even hold cheap our venerable theological language, though it can boast of great antiquity, and they insist upon its being translated into common phrases, that they may understand its meaning. And the misery is, they will not listen unless we gratify them in this reasonable request, but allow us to have our disputations to ourselves, while we cover them with that venerable disguise. In order, therefore, to have a chance of a hearing, I have refrained from systematick forms of speech, and endeavoured to speak of

each subject in terms proper to it, and to address each feeling, in language which seemed likely to crown it—in short, to argue like a man, not a theologian; like a christian, not a churchman. It seems to me, that we should give up our artificial, and adopt a natural method of treating religion; and instead of steering wide among disputed questions, bear down at once upon the occupations of the heart and life of man. They care not for our controversial warfare; they laugh at our antiquated method of handling questions.' pp. 84, 85.

This is as it should be. Only let the teachers of christianity proceed upon these principles, their instructions, we venture to pronounce, will be far more impressive and effectual than they have generally been.

There are a few plain precepts which he, who would preach with effect, would do well not to neglect. It is not enough that the train of thought he presents, be approved by the understanding. It must have particular reference to the wants, feelings, views and habits, of those to whom it is addressed. It must be suited to the temper of the times. We mean not that a christian minister should lend his influence to sanction corrupt taste; that by ill-timed complaisance he should allow the publick mind to remain the slave of delusion and prejudice, that he should countenance narrow views, gross conceptions, austerity, or laxness. To be faithful to himself, to his fellow men, and to his God, he must be a fearless advocate of truth and virtue. But he must accommodate his instructions to the exigencies of the age. He must seize on the most impressive modes of address; he must meet objections which start up, with time, and select topicks and employ illustrations to which the general cast of thought and feeling apparent in those about him, is fitted to lend peculiar interest.

The present has been called, we believe with justice, an age of strong feeling. Men do not now think and reason in the cold and languid manner common at some former periods. They require an earnest and impassioned strain,—a strain which not only falls on the ear and reaches the understanding, but finds its way to the profound recesses of the heart. This feature, it has been repeatedly observed, strongly characterizes the popular literature of the day. The whole mass breathes a deep and fervent spirit, for which we look in vain in the productions of the preceding age. We

find nothing like it since the days of Elizabeth, when English literature partook of the freshness and strength, and perhaps the wildness and luxuriance, of youth; when strong sense and deep feeling, and profound and comprehensive thought, and richness of imagination, and powerful and expressive, though in some respects rude and homely, language, stamped the productions thrown out upon the world by the master minds of the age. But we forbear to enlarge on a topick, which has already become trite.

How far the change, which has within a few years taken place in publick sentiment and taste, is in all respects a happy one, we presume not to say. We are not disposed on all occasions to be loud in condemning the old, and applauding the new in the mass, without qualification or distinction. Most human things are mixed. The state of fervour, into which the publick mind has been for some years thrown, in most of the civilized countries of the world, is attended with numerous important advantages, and perhaps with some dangers and inconveniencies. The danger is from excess, wildness and fanaticism. A state of strong excitement may induce distemper. But then this danger may be overbalanced by the chances of good. When the publick mind is powerfully excited, when the tendency of the age is towards enthusiasm, there is opportunity for the good man and good citizen, the sage and the christian, to step forward, and by well-timed efforts, to reform abuses, to diminish ignorance and vice, and do something to advance the fortunes and interests of his country and species. If men think and feel deeply, it is important that their thoughts and feelings should be directed into proper channels and to proper objects. The wish and attempt to do this, will occupy the cares of the christian philanthropist. He will not despair so long as he discovers in the publick mind no symptoms of lethargy and indolence—no mark of that cold, selfish, temporizing spirit, that paramount fondness for ease and the gratification of the appetite, which fears all change, because it thinks that change will occasion an interruption of present enjoyments.

In an age of excitement, the publick, it is superfluous to observe, demands in a christian teacher a feeling strain. Men will not bear to hear the concerns of virtue and religion, the solemn doctrines of human responsibility, of death and

approaching judgment, treated in a frigid and formal style, at a time when the whole body of popular literature, all the productions of human intellect, in fact, are tinctured with strong feeling. They will turn with disgust from a dry, pedantick manner, which satisfied, perhaps, a more superficial and heartless age.

Nor can any striking effects be expected from a cold and dispassionate style, addressed solely to the understanding. Something more is necessary to arrest the careless, to affect the hardened and insensible, and restrain and regenerate the vicious. Men's affections, interests, hopes and fears, must be addressed. They must be made, not only to perceive the deformity of vice, but to view it with deep abhorrence, to feel that it leaves a foul stain on their natures, that it degrades, essentially, woefully, degrades them. They must be induced to reflect soberly on the inevitable consequences of indulging in it. It may afford temporary gratification, but in the end causes remorse, shame and wretchedness, a burdensome age, a bitter and loathsome death, and prospects of a gloomy futurity. Let the heart be made to feel a dread of these consequences. Let it regard them as truly appalling. Let it feel, that sin is a malady in comparison with which, all the aggravated woes which can be heaped on humanity, dwindle into utter insignificance. It brings sorrow, for which there is found no balm. Change of place affords no alleviation. 'The mind is its own place, and can make a hell of heaven, and heaven of hell.' Time brings no discharge, no ease, no rest. The disease is within us, and we bear it with us wherever we go. These and other important views, particularly such as may be gathered from the instructions of Jesus, must be urged in language fitted to reach the inmost depths of the heart.

The great mass of those who are to be benefited by religious instruction, are neither willing, nor have they time to listen to deep argumentative strains. But they may all be made to feel. The language of feeling is natural and simple. It strikes on the heart at once. It operates with force on men of plain and unsophisticated minds, who are little accustomed to exercise the understanding. Nor, if it be genuine and chaste, will it offend the more intellectual and refined. Let him, who desires to be faithful, then, address himself to

the heart, to that sensibility, some vestige of which is left in the most degenerate natures, to feelings which are never extinct in the human breast. Let him address himself to that sentiment of responsibleness, which all bring into the world with them. Let him endeavour to quicken and invigorate this sentiment. Let him urge men to consider how solemn a thing human responsibility is. Let him strive to make them feel, that their whole hearts, their whole lives, shall be judged; that nothing they think, say, and do, or neglect—no feeling, which has been allowed to strengthen with age, will be overlooked or forgotten; that all will go to add to the sum of their future happiness or suffering. They have less need of being informed, than powerfully wrought upon. They are wrought upon by deep fervid feeling, however plain and homely the language in which it is conveyed; the plainer the better, perhaps, provided it be vigorous and forcible.

Let us not, however, be understood to say, that it should be the sole object of the preacher to awaken in his hearers a species of wild fervour of imagination and feeling. We think quite otherwise. We look with distrust on a state of feverish excitement produced by forcible appeals to men's feelings and fears. We believe that this excitement is often ineffectual while it lasts, and when it passes off, leaves the heart cold, insensible and careless. We would oppose fanaticism in every shape. We do not like it in itself. Viewed as the end, the object, which religious instruction aims to accomplish, it deserves to be strongly reprobated. But this is not our sole objection to it. Fanaticism draws after it a train of melancholy consequences. Its extravagances tend to create a strong prejudice against religion. It is idle to say, that such prejudice is vain and foolish. It is true, christianity is not chargeable with the absurdities of those who profess to be its friends. It ought not to suffer from their misconceptions and weaknesses. But it is certain that it will suffer from them; for the majority of mankind will not distinguish between pure christianity, and those corrupt forms of it which are at times received and popular. A publick teacher of religion ought to address the understanding, as well as the heart. He can hope for permanent respect and usefulness, no further than the views of christianity on which he is accustomed to dwell, and the trains of thought to which he calls the atten-

tion, are sound and rational. He must lay no tax on men's credulity. He must demand no extravagant heat, no feelings incompatible with a vigorous exercise of reason. He must endeavour to strengthen the hold which christianity has on the understanding. Whatever superstructure he intends to rear, the foundation must be laid in plain practical sense. Let him secure the assent of the judgment; he need not then hesitate to call in the aid of the imagination and feelings. He addresses, or should address himself, to the whole man. He avails himself of all the stores furnished by a rich and comprehensive intellect; he draws illustrations from all of which the understanding or senses give us any information. He speaks to the affection and heart. No matter how strongly he feels, or attempts to make others feel, if he but strikes out strains of deep thought, and employs arguments from which the profound and subtle, men of comprehensive views and refined taste, no more than the simple and unlettered, will turn with disapprobation or disgust.

A mode of preaching fitted to produce an important and lasting effect must be strictly rational. We add, that the better informed of the present age demand such a style. Men reason more now, than in some former times. The consequence is, they are less under the influence of imagination, and less susceptible of gloomy and undefined fears. Their understandings must now find occupation. They must listen to argument, which is founded in good sense, and which all within and around them, all they know of the past or present, all facts in the history of matter and mind, go to confirm. They are not to be influenced by exaggerated descriptions and highly charged pictures, by tales of the marvellous and strange, by appeals to the coarser feelings of human nature, adapted to the taste of an ignorant and credulous age. They are disgusted with all attempts to reduce their passions without convincing their reason.

The ministry must adapt itself in a measure to the spirit of the age, or it will cease to be effectual. If the mass of the people, who, being free from the influence of systems and bias of professional habits, usually decide according to the dictates of unsophisticated common sense, become enlightened and liberal enough to reject with disgust that assemblage of unintelligible and harsh doctrines, which have been, and

still are, sometimes inculcated as forming part of christianity, and to demand a strain of preaching less repugnant to the understanding and the best feelings of human nature,—a strain which partakes less of the narrow, pedantick and controversial spirit of former ages of ignorance, and is better adapted to the enlightened character, and tolerant and charitable temper of the times,—the publick teachers of religion will find it necessary gradually to adopt a more elevated, more rational, and more impressive style of address.

Such is the style at the present moment needed. The good sense and practical character of the age call for it. Nothing else will now satisfy. Let those, then, who are 'set for the defence of the gospel,' receive a lesson of caution. A tremendous weight of responsibility rests on them.

Intelligence.

Second Congregational Church in New York.—On Thursday, November 24, the corner stone of the Second Congregational Unitarian Church, corner of Prince and Mercer-streets, in New York, was laid in the presence of six or seven hundred persons, who had assembled to witness the ceremonies. The Throne of Grace was addressed by the Rev. William Ware, Pastor of the First Congregational Church.

We quote a few passages from the address, which he made on the occasion.

'We begin, then, the building of this house of prayer that the increasing numbers of those who are believers in the strict unity of God and lovers of real christian liberty, may have a convenient place to gather themselves together and unite in the solemnities of social worship; where they may pray to the only God through the only Mediator; where they may hear the doctrine of Christ preached, as they think, in its first simplicity, and where they may be built up together in the knowledge and obedience of the truth as it is in Jesus. With the greater attention that is daily given by christians of every name to the discovery of truth and the detection of error, and with the increase of our city it has necessarily happened, that the number of Unitarian

believers has greatly multiplied, and that more ample accommodations for religious worship are needed. It is to meet this want that we have begun to lay the foundation of this house of prayer. When four years ago, the building of the first congregational church was commenced in this place, it was little thought that in so short a time the erection of a second would become necessary. But through the blessing of God on the cause of pure christianity, the most ardent anticipations of those who first entered into this field of honourable labour have been more than answered; and we hope and pray that before an equal period shall have elapsed, through the continued blessing of heaven, another will have been begun and completed.' * * *

'We lay this stone, as believers in the divine authority of the Sacred Scriptures of the Old and New Testaments. We believe these books to contain the whole will of God as it was revealed to the Jews by his prophets, and to the world by Jesus Christ his Son. The Bible is the rule of our faith; its chapters and verses are the articles of our creed; the Bible is the rule of our conduct; the Bible is the charter of our immortal hopes. With this volume open in our hands, and reading as we go, we walk fearlessly through the world; sure that it will guide us right in the midst of duty and trial, and lead us at last to the desired haven. We rejoice in our possession of this blessed book, we thank God for his gift, and it is our fervent and constant prayer that the time may soon come, when all men in all parts of the earth shall possess it, understand it, and obey it.

'We begin this church as practical believers and defenders of that great Protestant principle of the right of private judgment in matters of faith. We yield up our right to understand and interpret the sacred scriptures for ourselves, and to believe as we see evidence to preponderate this way or that, to no man or number of men, to no church, or council, synod or assembly. We think we are answerable to God alone for the faith we adopt, or the faith we reject, and that man has no power to meddle in the case. And we trust that from this place no man or woman shall be denounced for their faith in Christ, be that faith what it may. And ere one such anathema should be uttered within these walls, we pray they may crumble to their foundations.

'We build this church in perfect charity, we hope, with christendom and the world; for we build it as christians; and christians should love, not only one another, but mankind. We wish indeed that our own peculiar opinions should every where prevail, for we believe them to be the pure, undoubted truth of God; but we would not make one convert by violence, or the sacrifice of

peace. An over heated zeal has been a principal source of the miseries the church has endured. Christian sects have been willing to propagate their opinions at any cost, from mistaken ideas of their importance. They have forced, not followed, Providence. May we avoid their error; and though persuaded that our opinions are true, and important as true, and must ultimately prevail, let us not hasten too fast, but wait the fit concurrence of times and circumstances. God watches over his truth as he does over his material creation, and in his own time, and in his own way, will raise it to honour and a universal empire.'

LIST OF NEW PUBLICATIONS.

The Christian Doctrine as Interpreted by Unitarians and their Duty; a Sermon at the Installation of Rev. W. Bailey over the Third Congregational Society in Greenfield. By Nathaniel Thayer, D. D.

A Sermon on the Adaptation of Christianity. By Alvan Lamson, Minister of the First Church in Dedham.

Prayers for the Use of Families. With forms for particular Occasions and Individuals. Cambridge.

Daily Devotions for a Family, with Occasional Prayers. By Edmund Q. Sewall, Minister of the Second Congregational Church at Amherst, N. H.

A Sermon at the Dedication of the Church built for the Second Congregational Society in Northampton, Dec. 7, 1825. By Henry Ware, jr.

Canons for the Government of the Protestant Episcopal Church in the United States of America, being the Substance of various Canons adopted in General Conventions of said Church; held in years of our Lord 1789, 1792, 1795, 1799, 1801, and 1804, &c. 8vo. pp. 43. New York. T. & J. Swords.

Attachment to the Redeemer's Kingdom; a Sermon, preached before the Prayer Book and Homily Society, in Christ Church, Baltimore, June 2, 1825. By the Rev. Stephen H. Tyng, A. M. Rector of Queen Ann Parish, Pr. Geo. Co. Md. 8vo. pp. 32. Georgetown, D. C.

View of the Internal Evidence of the Christian Religion. By Soame Jenyns. Princeton, N. J.

The Christian Father's Present to his Children. By J. A. James. 2 vols. 18mo. Boston. Crocker & Brewster.

A Sermon on the Lord's Supper. By Andrew Kippis. 12mo. pp. 31. Salem. J. R. Buffum.

History of the Church of England, from the earliest Periods to the present time; being chiefly an Abridgment of Grant's. By the Rev Edward Rutledge, A. M. 8vo. pp. 820. Middletown, Ct.

A Farewell Sermon, delivered at Pelham. By Winthrop Bailey, Pastor.

The Power and Purposes of the Christian Ministry. A Sermon after the Author's Installation at Greenfield. By Winthrop Bailey.

TO THE PUBLIC.

The proprietors of the CHRISTIAN EXAMINER inform the friends and patrons of the work, that they have engaged the services of a gentleman as editor, who will have leisure to devote himself almost exclusively to the interests of the publication. They trust that by this step it may be made yet more acceptable to the religious public, and more worthy of the approbation it has received, as well as a more efficient instrument for the promotion of religion. The proprietors and former contributors to its pages, do not in any degree withdraw their labours from the work, but are engaged still to watch over it and write for it. They only design to relieve themselves from the burden of the active editorship. To enable them to do this, which the interests of the publication have seemed to demand, they call upon their friends and the christian public, to exert themselves in extending its circulation, and adding to the list of its subscribers. The additional expenses incurred by the contemplated change, render this absolutely necessary; and it hardly need be added, that the importance of such a publication to the religious community is such as to warrant and demand an earnest call for its yet better support. Any aid in effecting this purpose will be gratefully received as a contribution to an important religious object.

ERRATA.

In the last number, page 378, last line but one of the first paragraph, for *decision* read *derision.*

Also, 8th line from bottom, for *has* read *have.*

Page 380, 13th line from top for *received* read *viewed.* Also 21st line, for *unknown world,* read *outward world.*

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